The CHRISTIAN CENTURY

A Journal of Religion

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

Mr. Otto Speaks for Humanism

By Charles Clayton Morrison

Do We Want Prosperity?

An Editorial

A Score Card for Candidates

By Henry Black

Can Christians Obtain Passports?

By Stanley I. Stuber

Fifteen Cents a Copy—Sept. 14, 1932—Four Dollars a Year

SEP 19 1932

XUM

The CHRISTIAN CENTURY

September 14, 1932

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

LYNN HAROLD HOUGH — REINHOLD NIEBUHR
ALVA W. TAYLOR — JOSEPH FORT NEWTON
HERBERT L. WILLETT — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — FRANK RAWLINSON
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNETHY
EDGAR DEWITT JONES — EDWARD W. STODGHILL
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
DON D. TULLIS — JAMES A. GEISSINGER
JOSEPH MARTIN DAWSON — W. A. VISSER 'T HOOFT
VERE V. LOPER — BRUCE S. WRIGHT
ADIEL J. MONCRIEF, JR. — CHARLES O. RANSFORD
VINTON E. MCVICKER — DONALD A. LOWRIE
E. A. FRIDELL — CHARLES DANIEL BRODHEAD

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger public libraries.

Contents

Editorial
- Editorial Paragraphs 1091
- Do We Want Prosperity? 1094
- Must We Be Partisan? 1095

Quintus Quiz: Epitaphography 1097

Verse
- Garden Orison, by Edith de Blois Laskey 1098
- Twilight Worship, by Lucia Trent 1098
- No More Than This, by Adelaide Love 1098
- Wheat Ripens, by Ethel Roming Fuller 1098

Contributed Articles
- I Saw Lenin, by Everett R. Clinchy 1099
- Can Christians Obtain Passports? by Stanley I. Stuber 1101
- A Score Card for Candidates, by Henry Black .. 1103
- "The Sufficiency of Man," by Charles Clayton Morrison 1105

Books
- The Literary Life of the Early Friends, by Luella M. Wright 1108
- Social Perplexities, by Allan A. Hunter. Reviewed by W. P. Lemon 1109
- Biology in Human Affairs, by Edward M. East. Reviewed by N. M. Grier 1109
- Books in Brief 1110

Correspondence 1110

News of the Christian World
- Correspondence from New York 1112
- Correspondence from New England 1112
- Correspondence from Canada 1113
- Correspondence from the Philippines 1114
- Correspondence from Detroit 1115
- British Table Talk 1116
- Correspondence from Chicago 1117
- Correspondence from Australia 1118

The New Films 1119

The Office Notebook

That "score card for candidates" in this issue embodies an interesting idea. But here in Chicago, which hopes that it is about to see a world's baseball series, the scoring would probably have to be put on a different basis before it would attract public attention. How would you rate Mr. Hoover on runs, hits and errors? Or Mr. Roosevelt? Or Mr. Thomas?

And, speaking of baseball, do you suppose Quintus Quiz ever heard of that epitaph which summed up the career of the deceased in the words, "No runs, no hits, no errors"?

The chances are that he has. There seems to be little that that omniscient man has not heard of, or read, or pondered over. If The Christian Century were to be indexed as are many books, by noting every reference to a person or a quotation, how many columns would it require to print all the items contributed by Quintus Quiz?

And since this Notebook seems to have got started on the subject of contributions and contributors to this issue, that gives a good opportunity to pass on word about a new departure of Stanley I. Stuber's that we noticed the other day. Readers of the Century have learned to expect the unexpected from Mr. Stuber, who first burst upon their sight with his reports of an apochryphal denominational disarmament conference printed at the time the naval disarmament conference was in session in London.

Now, Mr. Stuber has been persuaded to conduct a forum department in the Twentieth Century Quarterly which, if he can maintain it along the lines of his first contributions, will either bring a lot of Sunday school classes violently awake, or disrupt them altogether. A forum based on the Stuber material will be a real forum, and no sham. It has been a long time since we saw such live religious educational material. The reason being that what Mr. Stuber is trying to do is to give the men and the young people for whom this particular quarterly is prepared a chance to discuss the real questions that are bothering them, and to get what they are half-articulately thinking off their chests.

The Notebook hopes that it is not venturing into the territory of the Christian Century Pulpit, but it is impossible to stop this talk about contributors without mentioning that report in the British Table Talk of the sermon preached by a contributing editor, Dr. Hough, in City Temple, London. How much preaching is there these days that can measure up to that standard?

Contributors to This Issue

EVERETT R. CLINCHY, executive secretary of the National conference for the promotion of good will between Protestants, Catholics and Jews.

STANLEY I. STUBER, minister First Baptist church, Clifton Springs, N. Y.

HENRY BLACK, Rock Island, Ill.

W. P. LEMON, minister First Presbyterian church, Iowa City, Ia.

N. M. GRIER, professor of biology, Wagner college, Staten Island, N. Y.

XUM

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLIX CHICAGO, SEPTEMBER 14, 1932 NUMBER 37

EDITORIAL

A WRITER in the leading Roman Catholic paper in the country expresses the opinion that there is no reason why a Catholic should not vote for a socialist—"if the socialist is Norman Thomas and the country is the United States." This is the opinion of Mr. Charles Willis Thompson in an article in Commonweal. It is not an editorial opinion, but the editor says that "the importance of Mr. Thomas in our modern social arena is increasing." The important thing is that a well informed Catholic writer can make, and a prominent Catholic editor can pass without challenge, the statement that there is no reason why a Catholic cannot vote for Norman Thomas if he wants to. The purpose of this comment is not to promote the candidacy of the socialist nominee, but to note the interpretation which it put upon those authoritative statements which have issued from the vatican denouncing socialism as essentially not only anti-Catholic but anti-Christian. After all, "socialism" is a word. It means one thing in one place and another thing in another. European socialism has invited the opposition of religious people by attacking religion. Socialism equals Karl Marx; Marx equals Lenin; Lenin equals Russian sovietism; sovietism equals militant atheism. In America an entirely different set of equations would have to be set up. The proposals of the socialist party will have to be judged on their merits, not by the stigma attached to the name. Intelligent Catholics have learned that, and intelligent Protestants should learn it.

Can Roman Catholics Vote for a Socialist?

A True Missionary Statesman

EVERY once in a while someone is referred to as a "missionary statesman," and frequently we find ourselves wondering what the term implies. Generally, the person so designated is an executive of some mission board or association of boards who has shown an ability to sketch vast programs requiring the raising of huge sums, and usually far beyond any hope of immediate realization. But if we had to give our idea of true missionary statesmanship, we could do no better than to point, as a specific instance, to Dr. Arthur H. Smith, who died at the age of 87 in a California retreat the other day. Dr. Smith spent 54 years in China. A little, quick, inexhaustible man, whose words came tumbling out too swiftly for the dull of ear to follow, and whose mind worked far too fast for the dull of understanding to keep up with, he made it the business of that half-century to know the Chinese. This insatiable curiosity concerning the people among whom he lived had but one purpose—that he might help to make them understood by the people who had sent him to China. Out of that desire came two books, "Chinese Characteristics" and "Village Life in China," both now more than a generation old, but both retaining immense value, as their translation into many languages has testified. And out of the same desire came his persuasion of President Roosevelt to recommend to congress the remission to China of the unused portion of the Boxer indemnity funds for the education of promising young Chinese. For though he had passed through the siege of Peking, Dr. Smith understood too well the motives of misguided patriotism which had launched that horror to believe that it merited punitive damages. Arthur H. Smith actually succeeded in mediating between two cultures. And that is missionary statesmanship.

Will the Legion Demand An Immediate Bonus?

WHEN the American Legion voted at its Detroit convention last year not to call on the government for immediate payment of the soldiers' bonus, it was predicted in these pages that the proposal would be revived without much delay and that the decision would then be reversed. Some legionnaires protested, but as this year's Portland convention

nears it is announced that more than enough votes have been instructed by state conventions to insure the passage of an immediate payment resolution. The economic conditions which caused Mr. Hoover to take the extreme step of making a personal appeal to the Detroit convention are worse now than they were a year ago, yet it is announced from Washington that the administration will make no attempt to stop the passage of such a resolution. After the furore that has been stirred up by the way in which the federal authorities handled the B. E. F., it is not to be wondered at that the administration has no desire for another pre-election tussle with the veterans, especially when it seems to have so slight a chance to win. The issue is not likely to become a factor in the election, since the democrats are no more eager to cross the legion than are the republicans. So the nation will move a step closer to the most demoralizing act of these troubled times. We say this, not because of the amount of money involved, for we believe that the financial danger of such a two billion dollar adventure in inflation has been exaggerated. But we are appalled at the prospect before the country as, year after year, the veterans' organizations are learning that, no matter what their demands, there is no strength in congress to resist them. Inside the legion itself a few voices are being raised in protest and warning. But they cry fruitlessly down the wind. The legion has tasted blood, and its appetite will not be appeased until the nation is saddled with a pension system that will make the prolific source of post-civil war scandals look like child's play.

Governor Roosevelt Escapes a Dilemma

THE SUDDEN resignation of Mayor Walker in the midst of the investigation, and shortly after the courts had refused to halt the proceedings or to lay down rules according to which they should be conducted, relieves a tense situation for Governor Roosevelt. Whatever Mr. Walker may or may not do in the matter of becoming a candidate for reelection as mayor or election as governor, as a "vindication," no situation is likely to arise that will be as embarrassing to the governor or as fraught with political peril as the dilemma of having either to remove the mayor and offend Tammany or to quash the charges and offend nearly everybody else. It must be said again that the governor behaved well in his trying position, and those even of his political opponents who want to see the presidential contest fought out fairly on the merits of the issues and the candidates must share his satisfaction that this hazard is passed. To be sure, Mr. Walker went out breathing threatenings and political slaughter against the governor for his "unfair" treatment. He was going to go to the people for vindication and call on Tammany for the execution of vengeance. But Tammany has been hesitant to respond. Walker is Tammany's man, but Tammany is not Walker's private army. There are signs that Tammany is just a trifle fed up with Walker. Its leaders advised him to resign, but it does not appear that they advised him to go out with a gesture of defiance or that they agreed to underwrite his revolt against Roosevelt. The situation is still in flux, but it is pretty sure that there is going to be no concerted action against the governor in order to vindicate the ex-mayor. The most that is likely to happen is a still further cooling of Tammany's already tepid ardor for the democratic presidential nominee and a possible hostile rousing of the rabble by the irrepressible Jimmy's arts of popular appeal.

Rubio Out; Rodriguez In; Calles Still Controls

THE RESIGNATION of the president of Mexico, Señor Pascual Ortiz Rubio, was doubtless caused partly by ill health, as officially announced, but back of that lies the more significant fact that his administration had collapsed because General Calles no longer supported it. Holding no office, General Calles is recognized as "chief of the revolution," which means that he is the acknowledged head of the "revolutionary party" which is dominant in Mexico. The name of the party does not indicate that it is red. On the contrary, while there are plenty of communists in Mexico, they are not friends of the party in power. It implies, rather, a recognition that a social revolution has been in progress in Mexico during the past ten years and is still in progress. A wider distribution of land ownership, nationalization of natural resources and of public utilities, the protection of labor, and the exclusion of foreign economic influences are among its objectives. President Rubio was a stop-gap, put into office to fill out the unexpired term of his predecessor. It was generally understood in Mexico that he had only so much strength as General Calles' support gave him, and the word has been passed about by rumor for months that Calles was getting tired of supporting him. The election of the secretary of war, General Abelardo L. Rodriguez, by the chamber of deputies to fill the vacancy has no particular significance so far as concerns any change in national policies. The same principles prevail, the same party controls the government, and the same Plutarco Calles controls the party. The ruling figure in Mexican politics is not the man who lives in the palace at Chapultepec, but the man who rusticates comfortably in his villa at Cuernavaca or supervises his herd of Holsteins out on the Puebla road.

Drys Show Strength in California Primary

CALIFORNIA'S senatorial primaries resulted in the nomination of William G. McAdoo and Tarrant Tubbs as the choice of the democrats and republicans respectively. But even more striking is the fact that Rev. "Bob" Shuler, who ran on both tickets, re-

XUM

ceived more votes than either of them. If he runs as an independent in November, his candidacy may have a very disturbing effect in the contest between the parties. The defeat of the dry Shortridge by the wet Tubbs, and the formerly dry McAdoo's supine acceptance of the democratic wet plank, will leave the California drys with no other candidate—and there are a lot of them. Shuler's own supporters plus so many of Shortridge's followers as may prefer him to any wet, plus so many of Joe Crail's large following as may find Shuler an acceptable substitute for Crail, will make him a powerful contender for the senatorial seat, even if voters have to write his name in on the ballot. Fortunately it is not a hard name to spell. Bob Shuler, it will be remembered, is the Los Angeles Methodist minister who made so many powerful enemies by his radio attacks upon corrupt alliances of business and politics and upon Hollywood scandals that his broadcasting station was silenced by the federal radio commission after its own investigator had reported that there was no ground for canceling his license. The large vote which he received in the senatorial primary is a delayed dividend on the publicity which his broadcasting earned for him. Bob Shuler in California, Dr. Brinkley in Kansas and Henry Field in Iowa—three very different types of men in other respects—are alike in illustrating the power of radio as an instrument of political propaganda. If the channels by which ideas are disseminated are to be kept free from obstruction by interested parties, it is not only important to maintain freedom of the press but freedom of the radio—freedom from such governmental censorship as recently denied to Mr. Winston Churchill the right to express over the radio in England his views on the India question, and freedom from such domination by economic interests as constantly threatens to establish an empire of the air in this country.

Germany Aroused and Embittered

THE COURSE of political events in Germany during the past week has presented many paradoxes, the final resultant of which is still to be determined. Von Papen invited Hitler to luncheon to hold friendly conference about cooperation with the new government; but his determination to give no large place in the cabinet to the national socialists (fascists), who have by far the largest bloc in the reichstag, and to rely upon presidential rather than parliamentary support for his administration, is unchanged. Frau Zetkin, communist, by right of seniority called the new reichstag to order and was permitted to make without protest or interruption a violent communist speech in which she called for the impeachment of President Hindenburg; and the president made clear his intention to give full support to Von Papen and his policies. The 230 Hitlerite members of the reichstag, appearing at the sessions in uniform, must have made the opening session look like a mustering of the Nazi army; and the "steel helmet" association, royalist in sympathies, and representing a revival of pre-war militaristic nationalism, put on a parade of 175,000 men and received a congratulatory message from the ex-kaiser. Hohenzollern stock went up several points on the political bourse. The minister of foreign affairs proposed to France a separate arms conference between the two countries with a view to equalization of armaments, on the theory that Germany has a right to increase her military forces if the other nations do not reduce theirs; and Premier Herriot, without arguing the point of equality (but by implication repudiating the claim), rejected the suggestion of a bilateral conference. The one thing that is clear is that Germany is in a thoroughly militaristic mood, completely dominated by the idea of restoring the prestige and power of the reich by force of arms, and rattling the saber according to the best Hohenzollern tradition. All of which does not mean that Germany is bent on another war, but that her nationalistic spirit is aroused and that her leading parties, discordant as they are on every other point, are united in a common exasperation against the policy of keeping Germany weak in the midst of nations heavily armed.

If Scientists Ruled The World

IF THE WORLD were run by scientists, a speaker told the British Association for the advancement of science lately, there would be no poverty, no worry and no war; everybody would live on the scale of at least a $3,000 income, and because everybody's wants would be supplied there would be no struggle between classes or nations; hours of work would be short and there would be opportunity for unlimited mental enrichment. The trouble now is, said the eminent scientist, that the world is now run on the principle of each man getting all he can for himself, and its rulers are not expert enough to create and operate an economic system which will prevent unequal distribution of wealth with consequent starvation for some, super-abundance for others, and tension and trouble for all. The indictment is true enough. But is the fact that a man is a scientist any guarantee that he will be earnestly desirous of an equitable distribution of the world's wealth? And even if it were, is that fact any guarantee that the public mind is prepared to abandon the principle of each for himself? Why, brother, do you know that what you are proposing is nothing less than socialism? And the proposal that a small district be set apart somewhere for the development of an experimental community of this sort with, say, 100,000 people whose political and economic life would be governed by experts on the principle of promoting solely the common weal, is nothing other than a revival of the socialistic communities such as Fourrier proposed and many enthusiasts founded a century ago. Some of them worked; but it came to be generally accepted

XUM

that a socialized community of chosen spirits in a greedy world proves nothing, whether it succeeds or fails. But the most inescapable reflection suggested by the scientist's dream of utopia is that science by itself commands no magic by which to make men desire the comfort and security for all "on a $3,000 level" rather than luxury for those who can get it.

Do We Want Prosperity?

OPTIMISM is in the air. Business men who have been for months bewailing their lot are beginning to assure their friends that "things *are* on the up-grade." Prosperity may still be around the corner, but the people who have been enveloped in economic gloom for the last three years apparently believe that they know what corner, and can reach and turn it within a few weeks or, at most, months. Even if no avalanche of wealth seems likely to descend on the impoverished citizens of the nation in the near future, and it is still possible to elicit wry smiles by quoting from the two-cars-in-every-garage forecasts of the campaign of 1928, there is a definite, widespread feeling that the worst of the depression is over, and that from this time on recovery is to be our economic portion.

Faced with such a turning of the psychological tide, one's first impulse is to cheer. If there is to be an end of the universal mood of apprehension and insecurity under which all business has been conducted for so long, rejoicing seems in order. If there is a prospect of a gradual reopening of closed industries, of a returning to full payrolls and full time in plants that have been barely keeping steam in their boilers, who would forbear from joy? If the rush of orders now flowing in on stock brokers and bond houses means that there will be a sensible lessening of the human misery on city streets and over wide ranges of farming country next winter, then there will be a universal impulse on the part of all socially-minded persons to celebrate the present shifting of the public mood as a gift from God.

But is it? Is this one of the "blessings" flowing out of the divine wisdom and grace for which men should unite in a new doxology? What is this prosperity which is coming back to America? Can Christians, who seek the establishment of the kingdom of God among men, welcome its coming, or look upon it as a fit occasion for unqualified national thanksgiving?

These questions are not raised capriciously, nor can they be answered easily. Indeed, any thoughtful person who considers them is almost certain to find his mind caught in a vortex of conflicting emotions. No matter how clear his vision of the ethical requirements of a Christian society, no matter how sensitive his perception of the thoughtlessness and self-seeking opportunism which is bringing back excitement to Wall street, it is impossible for him to get the underclothed and underfed children, the embittered women, the hopeless men of the last two winters out of his mind. Anything to banish that nightmare of human misery, his soul cries; anything!

But is the prosperity now foreseen and acclaimed going to banish that nightmare? Or, if it should lessen the horror of mass unemployment and misery for a few months or years, is it to be welcomed if it produces even greater unemployment, more bitter misery, the blasting of even more human hopes a few years hence? Is a temporary respite from the sight of this vast human destruction—a destruction caused by society's own failure to order its own life—worth an eventual social and economic smash more terrifying, more complete than the one through which we are now passing?

Such reflections are not an evidence of the propensity of the churchly mind to play with moral ideals which are beyond attainment, and therefore of no immediate importance. The nation cannot afford to continue the cycle of alternate booms and depressions, with each boom leading to a deeper and more destructive depression. It has been only by the narrowest of margins that we have escaped an almost complete economic collapse with resultant revolutionary chaos this time—if, indeed, we can yet be sure that we have escaped it. If, therefore, the nation is now rejoicing in the return of a prosperity that has in it the promise of future catastrophe, it is a matter of cold business sense to awaken it to reality.

What sort of prosperity is this which is "coming back"? The oft-heard words are well chosen, for it is precisely the same kind of prosperity that existed before the market crash of 1929, and produced that crash. It is a prosperity based on the hope of wealth through speculation, without regard to the adequate satisfying of human needs and without regard to the productive worth of investments. Look at what is happening. The return of prosperity which is now being hailed is dated from the turn in the stock market, which took place in the middle of July. In that month the value of shares listed on the New York stock exchange rose by 31.1 per cent. In the month of August these stock values went up by another 46.6 per cent. The value of shares listed in Wall street has gone up by more than 12 billion dollars since July 1!

Yet nothing has happened in the industrial world to justify any such rise. The weekly index of business activity prepared by the Business Week, the recognized organ of American industry, showed, in its last issue in June, a reading of 55.5. In the last issue in July the same index showed a reading of 55.7. In the last issue in August the index had actually dropped to 53.3! A year ago at this same time the index stood at 71.4. Why, in the face of such index figures, is the nation back to 4 and 5-million share days in Wall street, with stocks in August showing greater gains than in any month since August, 1929? The answer is to be found in the psychology of the speculator.

XUM

Nothing happened in July to improve the industrial situation in any vital respect—unemployment and wage figures were actually worse that month than ever before—but persons with the speculative habit began to reason that the point had been reached below which stock prices could not go provided the nation's industrial machine continued to function at all. This must be the bottom of the market. Cautious buying began. So stocks began to go up, and this immediately brought in other buyers who had been waiting for the rise. On August 8 the market, in the doldrums for months, had its first 5-million share day.

Meanwhile, the improvement in stock prices began to exert an effect on actual production. Steel orders, carloadings, and such other industrial gauges continued at a standstill, but merchants, their stocks nearly exhausted and their hopes raised by the jubilant news from Wall street, began to place cautious orders. Various factory lines actually began to pick up a little, and as word of this improvement circulated, commodity prices began to creep up. Merchants, wishing to get ahead of this rise, increased their orders. And this, essentially, is the cycle which has now been created, and which, little by little, is actually turning economic despair into optimism.

But the thing to be noticed in the creation of this new cycle is that, in its underlying principle, it takes the nation back to precisely where it was in October 1929. Men are rushing to buy in Wall street again, not because industries are paying dividends or because they are resuming production on a scale that insures future dividends, but because they believe that they can sell what they buy now, without regard to the actual state of industry, at a profit. Men were buying stocks at the height of the delirium of 1929 without any regard to their dividend-earning capacity. A stock might never have earned a dividend, but if it looked as though it might be unloaded on somebody else for more than the purchaser had paid for it, what of it? That was prosperity—the 1929 brand. But men are buying stocks today on precisely the same principle and from the same impulse. The reason, the motive, for what is happening today has not changed an iota since the smash.

For three years the churches and all the other institutions with character-forming responsibilities have been telling themselves that out of the welter of human misery brought on by the economic and moral follies of the last decade there would come at least a number of improvements in the machinery of the social order and an access of wisdom on the part of the possessing classes. Everything that has happened in the last six weeks shows the utter delusion of any such idea. If this is prosperity that is now returning, it returns to find that we have improved nothing and learned nothing.

We have improved nothing. We are heading straight back for the same old head-on collision between overproduction, as a result of unbridled competition in a mass production age, and underconsumption, as a result of insufficient earning power on the part of the masses. All the evils of unemployment remain without a single fundamental remedy—the absence of dependable statistics, the absence of an efficient system of labor exchanges, the helplessness of the worker in the presence of machine improvements, the absence of old age pensions, unemployment insurance and other guards against occupational hazards. Tariffs, those barriers to international trade, against which our economists have been warning us, stand undisturbed. In some parts of the world they have even been raised since the slowing down of the world's industrial machinery assumed startling proportions. And as for all the schemes for economic planning, what are they but words, words, words?

We have learned nothing. Our poor still live in squalor. Basic industries—farming, mining, textiles—are allowed to go on squeezing the very life out of the workers who are unfortunate enough to be caught in them. Mass misery is allowed to pile up at one end of the social scale while swollen fortunes are expected to be found at the other. Laissez faire—renamed "rugged individualism" but not changed a whit—is still accepted as the economic law of life. And we still believe that we may have national prosperity as the result of the speculative good luck of a tenth—or less—of our population. The President boasts that he will pass the old economic system to his successor unimpaired. It will also be unimproved.

Prosperity is coming back! Back to what? Back to the speculative cycle. Back to the business cycle. Back to the enormous wealth of the few and the poverty of the many. Back to the fancied security of the few and the tragic insecurity of the many. Back to extravagant living. Back to frenzied production. Back to high pressure salesmanship. Back to installment buying. Back to credit over-expansion. Back to the building of a new mountain of debt. Back to the rapacious search for foreign outlets. Back to the reaching of the economic saturation point. Then back to the crash that is likely to spell the doom of western civilization.

Do we want prosperity?

Must We Be Partisan?

UP TO NOW, The Christian Century has been able to maintain its independence with respect to the national parties and the presidential candidacies. The degree of success which we have attained in the effort to do so may be measured ironically by our correspondence. We have called down wrathful diatribes from disappointed readers who charge us, variously, with having "sold out to Hoover," "betraying the dry cause by repudiating Hoover," "lending aid and comfort to Mr. Roosevelt," "heading straight for a third party"—in some instances to the socialist and in others to the party of Mr. Upshaw. The public mind is anxious and irritable. There is great confusion as to the course con-

XUM

scientious and liberal citizens should pursue. The issues are not clear—they are interlaced between the parties in such complexity that it is difficult to disentangle and consider them on their merits.

Moreover, some issues have not yet emerged. It is not yet clear what the decisive issue is to be. By that we do not mean that the decisive issue is what the politicians say it is. Each citizen who votes intelligently makes his own decisive issue. His selection of the issue which is to be paramount or decisive for him, is a measure of the intelligence which he puts into his vote. If he lets others determine that for him he is only a camp follower. It is quite possible, of course, that all the issues are already spread out before us, that no new issue will arise, and that no issue now obscure will emerge into decisive significance. But who can tell? For the partisan, it is not important. His devotion to his party is such that the success of his party is the paramount issue. Or his devotion to the dry cause or to socialism or communism, or whatever may be his intensest conviction, is such that no issue could arise between republicans and democrats formidable and commanding enough to cause him to change his commitment to the party that carries his particular banner. That makes it easy for him. But it is not so easy for one who looks ahead with some imagination to the possibilities that may develop.

Here is the international situation, for example. Suppose that the question of international debts and disarmament should by some unforeseen cause be injected into the campaign as a major issue between Mr. Hoover and Mr. Roosevelt. The chances at this moment are against it, but one cannot be too sure. The world economic conference is to meet while the presidential campaign is still in progress. Senator Borah might conceivably precipitate the issue. Europe might take a stand that would require the President to act. A decision by the administration in such a matter would be the signal, no doubt, for Mr. Roosevelt to take an opposing position. The field of battle would instantly be shifted. The Christian Century deeply regrets that America's attitude toward the situation created by the Lausanne agreement has so far been kept out of the campaign. The problem of mitigating the international tension by an honest and intelligent revision of debt policy and tariff policy would become a genuine and towering issue if it were thrust upon the attention of our electorate. It would lift the present contest above the flat and swampish lowlands where it is now being waged, into the realm of real issues. Nothing could be more wholesome for our national politics than for the people to face living and substantive questions of this character. It may not occur. And again, it may. We refer to it as a possibility—one possibility among many others that might develop—only to indicate the possibilities of growth in the issues of the campaign.

The party platforms are a great illusion. Even if they reflected substantial and fundamental distinctions between the major parties—which they do not do—they are hardly more than a formality, an established rubric in the ritual by which each party seeks control of the government. The real platform is a growing platform. It is made up of the utterances of the candidates, their commitments and promises and, when one candidate is already in office—as in the present instance—of his record and his current administrative acts. Mr. Hoover's chief campaign "speeches" are his actions as President, not alone those of the past but those of the next two months in which he may face some of the most controversial and divisive issues. Partisan feelings for or against him must be kept subordinate to the issues raised by his official acts. The intelligent voter who desires to put his country's welfare ahead of his alliance with any party organization, and ahead of any form of hero-worship, will keep his decision open until he is sure the issues have taken their final form. Then he will make his decision. The issues are not found in static platforms whose planks are all firmly nailed down. The real platforms are dynamic, growing from day to day, and the ritualistic platforms so unctuously intoned in Chicago last June by both conventions tend to lose their significance in the heat of popular interest in concrete issues.

Consider Mr. Roosevelt's campaign up to date. He has made four major speeches. Does any one believe that he has no more to say than he has already said? He has as yet said practically nothing—nothing, except that he wants to be President. But he has given battle to Mr. Hoover on not one major feature of Mr. Hoover's claim for re-election. True, he attacked the President for not realizing at the start the gravity of the economic depression, but did Mr. Roosevelt himself realize it? Did any except a few academic economists with no political responsibility realize it? And has Mr. Roosevelt brought any intelligent or earnest criticism to bear upon the constructive efforts of the President to stabilize the financial structure and save the great body of the people's most sacred investments—such as their bank deposits, their homes and their insurance policies? One can hardly believe that Mr. Roosevelt has nothing more to say than the petty and captious criticisms of his Columbus address. His latest effort at Bridgeport was utterly inane. Surely the democratic candidate has more substantial reasons for asking the American people to give him the presidential job than he has yet set forth. We believe he should be given ample opportunity to state his case before independent minded citizens make a decision unfavorable to him.

Mr. Roosevelt is trying to find himself, to get his candidacy on an even keel. He is confronted by many problems of party organization and fealty. He is at the center of a complex of party feuds which mutually inhibit one another and puzzle him. They may fatally frustrate his candidacy. The Walker-Tammany problem is on his hands. The Smith-Raskob silence is daily eating at the vitals of his New England and New York support. The practical problem of securing enough money to conduct his campaign reflects it-

XUM

self in his cautious and gingerly handling of the fiscal and economic issues. Mr. Roosevelt is generally believed to be at heart more radical than he has yet confessed. But Owen Young and Bernard Baruch come successively out of conference with him declaring that Mr. Roosevelt is no radical at all. Plainly, the present orientation of his candidacy is toward the east, where the big money for the campaign chest is to come from, if it comes at all.

But suppose the money does not come, and suppose that Mr. Roosevelt becomes convinced that New York and New England are lost to him anyhow, what changes in his tone of voice and in the espousal of policies are likely to occur? Obviously, if he is at heart a radical, if he does hold convictions at variance with capitalistic orthodoxy, if he does discern basic and intrinsic flaws in Mr. Hoover's policy, we may expect him to be delivered from the inner conflict of prudential politics and, flinging caution to the winds, give his candidacy a different orientation from that which it has had up to this date. We think the odds are against such a development, but surely Mr. Roosevelt cannot expect to gain the respect of the electorate by the kind of speeches he has been making. Surely he has better reasons for his ambition to displace Mr. Hoover than he has yet given or even intimated. The campaign is yet young; the independent voter will be able to restrain his impatience with Mr. Roosevelt until the candidate has demonstrated beyond doubt that he represents no policies sufficiently at variance with the President's to be worthy of public argument and to constitute an issue worthy to challenge the decision of intelligent citizens.

The prohibition question is an excellent illustration of the growing platform as contrasted with the static platforms of party ritual. Taking the platforms as they were respectively adopted by the two Chicago conventions, they embody a genuine and vital issue on the prohibition question. Mr. Hoover's acceptance speech put a wholly new face upon the matter. And there are tendencies on the democratic side further to remove the issue as it was defined in their platform. The effort of The Christian Century to interpret the republican plank as a satisfactory plank for the drys was completely upset by Mr. Hoover's personal commitment in favor of a return of the liquor problem to the several states. The issue is now in solution. It requires discussion and reflection, and especially does it require that the dry citizen of independent mind wait until he is sure that the whole case is before him.

These are just a few of many considerations which cause The Christian Century to hold its decision in abeyance. But a more important consideration is our sense of responsibility to give a fair discussion of whatever issues we may be called upon to consider. The function of a journal of religious opinion is not to tell its readers how to vote, nor even to tell its readers how it intends to vote. Its function is to discuss the issues without the bias of a priori partisan commitment. Such an organ may in the end be compelled to disclose the decision to which its examination of the issues has driven it, and by implication, if not by direct exhortation, it may properly swing whatever influence it may have to the candidate of its choice. Any other course, if a distinct editorial decision is actually reached, would be insincere, if not cowardly. But we can render our readers no such service as they have a right to expect if we approach the issues in a spirit which they know to be biased with partisan commitment and emotion.

The one distinctive standard which many years ago this paper lifted up, and which it has upheld against a thousand temptations until this hour, was a pledge to keep its hands unfettered by any obligation or commitment to any denomination, or any denominational headquarters, or any organized agency of propaganda of any sort, so that we could confront any issue in the field of religion and ecclesiastical action with untrammeled independence. Our readers were slow in the early years in accepting the possibility of such an editorial policy. But it is now many a year since we have received a letter from a reader charging that an editorial utterance in the church and religious field was otherwise motivated. In the sphere of political discussion we hold high the same kind of standard. And if at times it strains any reader's charity to believe that our discussion of a specific political question is actuated by the kind of intellectual disinterestedness which our standard demands, we assure him that we stand ready to exercise a little charity of our own, and to regard his harsh judgment as due to the irritation of a political campaign.

Epitaphography
(God's-Acre!)

EDITOR THE CHRISTIAN CENTURY:

SIR: In the times that try men's souls, one should attempt to relax even the brow of Pluto. Hence, I hope you will repeat the famous words, "I do not choose to run," when, like Richard II, I want to talk "of graves, of worms, and epitaphs." Free me of any suspicion of morbidity or of being one who is

> moved to seem religious
> Only to vent wit,

for we have the authority of Plato in his "Phaedo" that the rehearsal of death is part of a philosophy of life, and of Aristotle in his "Ethics" that the effort to make ourselves immortal is praiseworthy. How, sir, is this possible unless we see sermons in stones that are grave-stones? Our anesthetic age is always ready to attend other people's funerals, but we might emulate Dom Manuel, the creation of James Branch Cabell, who graciously insists that he shall *precede* Grandfather Death as they both ride toward the yellow sunset. "Something there is that doesn't love a wall," and even though we do not work a ouija board, or subscribe to the Psychical Research society, we could, in living our own little epic, follow the classical

XUM

custom of finding relief and recreation in funeral ceremonials.

Did you ever note the literal translation in the first lines of Iliad xxiii, where we find the funeral games, which read, "Then when we have joy of grievous wailing"? If we choose Edgar Lee Masters for company, as we poke around graveyards, we may enjoy those immoral mummies of the "Spoon River" Anthology, and, should this realism be insufficient, there yet remains a journey toward the cemetery with Faulkner in his "As I Lay Dying." But we would have to take along the buzzards! As for me, however, with a desire like Scrooge, for some tenderness in this connection, I reverse the "Time Machine" and seek the company of Gray in the churchyard, and "Lycidas," "In Memoriam" and the death of Paul Dombey, as elegies.

What gentle irony there is that makes Karl Marx lie in Highgate cemetery, London, among the conservative British. John Howard, the prison reformer, finds rest in Russian soil, and the condensed dust of rebellious Shelley is at Rome, the citadel of orthodoxy and of a changeless church. Even the clay vestures of two native-born citizens of these United States, where capitalism has attained its apogee, are given places of honor by the bolshevists near the tomb of Lenin at Moscow. John Reed and Bill Haywood are not protected by "the land of the free," and in their death they are not divided.

Tombstones have often proved to be milestones; epitaphs have served as guideposts, and worms have provided Job with an argument, inspired Blake with a beautiful elegy in "The Book of Thel," and kept Darwin alive with a subject for a major thesis. Consider, Mr. Editor, how Alexander found aid at the grave of Achilles; and that Boccaccio dedicated himself to poetry at the tomb of Virgil. (The latter "broke with the merchants," which, being interpreted, meant another resignation from the Rotary club.) Again, the melancholy Dane discovered a buried vein of humor in the graveyard scene, and the novelist, George MacDonald, helped to deliver a whole generation from theological fatalism by the epitaph of a certain Martin Elginbrodde. Finally, what incomparable prose came from dear old Sir Thomas Browne's "Urn Burial." He concludes, you may remember, by declaring himself to be "ready for anything in the ecstasy of being ever." Is not our most lovely symbol that of an angel at the tomb pointing upwards?

Yours for the reclamation of God's-acre,

QUINTUS QUIZ.

VERSE

Garden Orison

THERE'S a call to prayer in the garden!
The harebells chime through the hush.
I will tell my beads in wistaria
And confess to a lilac bush.

The pansies for text I will offer;
The iris, for taper shine.
My altar boys shall be tulips;
My censer, a columbine.

If I win to absolution
And pass from the penance rod,
I will go to the rim of the garden
And kneel on the grass to God.

EDITH DE BLOIS LASKEY.

Twilight Worship

I SAUNTER down this nave of trees
Within the twilight spell,
The sunset clouds a lovely frieze,
The wind a vesper bell
To summon me to worship now
And make my spirit whole,
To grow aware that every bough
Has fortified my soul.

LUCIA TRENT.

No More Than This

WITH every man, I've asked what death shall be,
Which some maintain is Life's antithesis,
And I have come to hold that feverishly
We magnify what is no more than this—

The knot between two bright contrasting skeins
Upon the loom; a resting overnight;
The brief rich pause between two mighty strains;
The little bridge we cross from light to light.

ADELAIDE LOVE.

Wheat Ripens

AS I lean upon the fence rail
And contemplate the old
Yet recurrent lovely miracle
Of grain turning gold,

I sense in me a stirring
As confident, as sweet,
As motivates the kernels
Of the heading wheat;

And of a startling-sudden,
A comprehending trust
In the ancient, the immortal
Beneficence of dust.

ETHEL ROMIG FULLER.

XUM

I Saw Lenin

By Everett R. Clinchy

YES, I saw Lenin. I do not mean merely his marvelously embalmed figure which lies asleep, and on whose lighted face one can look now eight years after his death. Lenin is dead, truly enough. His body is revealed in the thrilling Ural stone tomb on the Red Square in Moscow. But the Lenin who died, *lives!*

I saw Lenin living, today, in Russia's hatred of people outside the proletarian class. I saw Lenin's idea of uncompromising conquest by violence, and his notion of rule by the dictatorship of a single school of thought, incarnate in "The Party." I saw Lenin's disillusionment about organized religion blazing in the eyes of Russian youth. I saw Lenin's courageous idealism for equitable economic arrangements leading his people on. Indeed, from the moment a traveler faces Lenin's portrait in the frontier custom's house, he never escapes this man. To understand current trends in Russia one must know Lenin, and comprehend how Lenin "got that way," if I may borrow an approach from James Harvey Robinson.

Ilyitch Becomes Lenin

In the Museum of the Revolution in Moscow there hangs an oil painting of two or three score of workers picnicking in the woods, and discussing plans for a Great Society. That picnic on May 1, 1890, was the first celebration of what has become the famous Red "May day." Three years later a young Marxist arrived in St. Petersburg from the Volga valley. His name was Vladimir Ilyitch. Ilyitch later changed his name to N. Lenin when he needed to hide from the tsar's police. This young man identified himself with the working masses, and learned to express their best aspirations. His pamphlets interpreted Karl Marx. His presence electrified mass meetings. His letters from prison or exile kept study circles active in "the cause." As the party grew through the years, Ilyitch (or "Lenin") became convinced that the peasant farmers and city workers had two enemies: capitalists and clergy. With these he was determined never to compromise. The vested interests and the church gave no quarter to the people who were determined to build a Marxist socialist state. Hostility inflamed the bitterness on both sides. Evolution in politico-economic arrangements was thwarted. Eventually, with the aid of the war, the pent-up forces of social change exploded in revolution. The bolshevik party refused to temporize with provisional compromise. The adjustment came violently, with the swing of the social pendulum to the extreme left.

When Lenin came into power through class dictatorship of the bolshevik party, his bitterness toward every school of thought save a militant Marxism dominated his actions. This fanatical attitude was undergirded by a fidelity and singleness of purpose like that of a religious order of absolutists rejecting every compromise. Lenin knew no moderation in class struggle. One sees this characteristic in Lenin now more than ever before. Here is a huge red poster, dated 1932. On the left is the picture of Stalin, now head of the party. "The Way to Power" it reads, in Russian. "Fulfill Six Conditions." The fifth point insists, "It is necessary to have more respect for those trained in the old school before the revolution, and give them fair treatment." Obviously the bolshevik party is finding it necessary, now, to educate the people away from the bitterness of Lenin. To be sure, the revolution could not have been waged without extreme intolerance and fanatical enthusiasm. It may be a sign of real strength of their position that the bolshevik party can now be somewhat tolerant.

Down with the Church

Lenin's attitude toward the church was insolence born of complete mistrust. Here is an anti-religious poster picturing the priests of the church groveling before fat Capitalism as he sits on the money chest, the clergy praying, "Increase, O Capitalism, and Help Us!" Another vivid poster has a priest, a rabbi, and a minister standing behind miniature churches, and chanting, "Our God Is Capitalism. Fight the Soviet Union." At the bottom of this poster is the call, "Comrades, forget them! Believe nothing of priests, rabbis, and ministers." A third caricature shows a procession led by an army of clergy each carrying a cross. The church in the person of a stout bishop is walking over the prostrate forms of peasants. Vested Interests (incarnate) is riding on the factories and following the false-front of the church. Starved workers stand gaunt, neglected, by the side.

Lenin's bitterness toward organized religion can be understood, in part at least, when one knows the kind of church life he saw. Organized religion was the tool of the tsarist regime, one illustration being an old picture in Leningrad portraying the Madonna and Child, the Madonna's face being the reigning czarina at the time, and the infant Jesus clearly portrayed by the face of the infant tsarovitch. Again, the church was a barrier to knowledge; the climax in the anti-religious museum housed in the gorgeous Cathedral of St. Isaacs, is proof that the world turns and that life in the universe evolves! Finally, they say, the church never touched a question of social justice with a ten-foot pole. While peasants and industrial workers in the rest of the world were achieving a degree of emancipation, organized religion in Russia interlocked with and fortified the status quo. Today soviet youth and middle aged commonly ignore the church. Anti-religious museums and exhibits are scattered all over the nation. The Society of the Godless is active in its education. Films, schools, and culture-clubs advance the anti-church indoctrination. While worship is permitted, all church and syna-

XUM

gogue training is forbidden. Clergy receive no food cards, and so are prevented from sharing in the cooperatives; their children enjoy no educational advantages from the state. Lenin's antagonism to the church lives on.

Will a New Religion Be Born?

All this being true, nevertheless I believe that out of this vast disturbance a significant development in religion will emerge in Russia. I am thinking in terms of a long span; let us say the next five hundred years. I do not mean a revival of the historic forms of institutional Christianity. Most Russians are convinced that many of the thought forms we employ in the established Christian churches will not prove convincing in the culture Russia is building. To be sure, the religion of the future in Russia may be Christian in the ideal sense while ignoring Christian terminology. Nor will religion in Russia root itself in Judaism, as Christianity did. To suppose that the Russian people are putting Lenin in the messiah category is as nonsensical as to compare May day and October the Twenty-fifth (the anniversary of the 1917 revolution) with Passover and Yom Kippur. They are not parallels at all. The Russian people do not worship Lenin. Lenin paid attention to the church only to crush the shell of the clergy whom he found in misalliance with tsarist tyranny and unyielding exploiters. Likewise, Russia today is taking no stock in religious corporations.

However, after the soviet achieves a larger measure of success in adjusting the paper plans of Karl Marx to the complicated factors in our real world, very likely the mood of philosophy will set in. When they get their economic breath, so to speak, those minds among the bolsheviki inclined toward metaphysics will articulate the deeper experiences. I have ventured the guess that the precise Christian terminology will not be useful to the new world, any more than precise Judaistic patterns could possibly have served in the European culture of the Gentiles. I should add that Russia may not departmentalize religion from life at all. But this should not alarm us Christians; it should stimulate us. And we ought to keep in mind, first, that neither Eastern Orthodox, nor Roman Catholic, nor Protestant Christians practice the rituals to which Jesus was loyal, for new forms emerged; and second, that Jesus had no dualism separating religion and life. The word religion, everyone knows and usually forgets, does not appear in the gospels at all.

A Communized Faith

Evidence that a high religion is likely to become articulate in Russia lies in the seed that Lenin sowed for equitable economic relationships. The thesis is clear that the structure of organized religion in every culture is in a considerable measure influenced by the socio-economic structure of a society. Protestantism and individualistic capitalism arose in common soil. and institutionalized Protestantism was colored by its sustainer. Catholicism was molded in a feudal social system which nourished it and left its mark. The religious framework of Judaism obviously emerged from a nomadic and patriarchic cultural texture. Today Russia is developing a socialized state upon a new level in human relationships. Tomorrow, from this new structure of a collectivized economy, a mutation (to borrow a biological term) will develop in religion. Just what form this new expression of religion will take, no one can foresee. The content, however, probably will be modified by four characteristics of the new Russian society.

For one thing, within the limits of the soviet the Russian body politic cares more about persons as individuals than any other nation in our times. Caring about every person is one of the concerns Jesus emphasized, and the bolshevik party is simply beating the western nations in doing it. Again, after shifting away from unadulterated, theoretical communism, the Union of Socialist Soviet Republics is achieving a reasonable and just range of personal income, and a fair distribution of employment for all. Together these make for a true sense of comradeship. This high spirit of brotherhood, too, is an aspect of the Great Society of which the Master dreamed, and at the moment Russia appears to be taking it more seriously than we Americans.

Born Out of Ideals

A third characteristic of the structure Lenin planned, which may play a part in sustaining life, life that is more abundant, has to do with victory over the destructive fear of future want. Russia is collectivising the resources and savings of the entire nation, thus annihilating the wild scramble on everybody's part to store up private treasure—I almost wrote "where moth and rust consume." The sense of security in old age and against sickness, possible dependency and unemployment releases the life of the spirit in the Russian people to a degree that the masses in countries even as advanced as England, France, Germany, and the United States, do not know. Finally, fellowship in concerns of the spirit in Russia is based on aims and purposes, not upon supernatural beliefs. Very likely there will be a carryover of this in the religious formulations of the future. If so, Russia will reverse the orthodox procedure of religious fellowships by associating themselves on platforms of ideals and aspirations rather than beliefs.

Some of the practices in Soviet Russia offend the sentiments of us who are earnestly building a democracy. Some of the assertions of the bolshevik party give rise to unalterable opposition from all of us who are sincere Christians. It would be paradoxical, however, if Lenin's plan which inspired the Society of the Godless should culminate in the construction of a socialist state so righteous that there should emerge from it a quality of life splendidly revealing "God."

XUM

Can Christians Obtain Passports?

By Stanley I. Stuber

SOME of us are just beginning to realize the limitations imposed upon sensitive Christians by the Macintosh decision. We discover that it not only keeps alien conscientious objectors to war from getting into this country as citizens, but that it also keeps native conscientious objectors from getting out of the country as Christians. That is, the Christian who desires to go to a foreign land—a missionary, for example—must take the oath of allegiance before he is able to obtain a passport; and that oath has already been specifically interpreted for him by the supreme court. It means that one must be willing to defend the country with arms, if necessary; that the Christian must put, in peace time as well as in war time, congress before Christ.

So the question is: Can a conscientious Christian obtain a passport? Did the members of the foreign missions' appraisal commission swear to uphold congress or Christ, when they obtained their passports? And did Harry F. Ward pledge himself to uphold the constitution by force of arms when he secured his passport to travel in Europe? If he did, well—. These are more than interesting questions! They weigh the sincerity and the consistency of our religious leaders in the balance.

I.

When the supreme court ruled that to support the constitution meant to do so with force of arms, then whenever the oath of allegiance is taken, as in the case of applying for a passport, this interpretation must, by supreme law, be accepted as binding. This being so, Francis R. Taylor, an attorney of Philadelphia and a member of the Society of Friends, was compelled to say in the halls of congress, before the subcommittee on immigration (March 22, 1932; Cutting bill hearing): "I wish to tell you that I believe under the Macintosh decision I will never again get a passport from the United States to go abroad. I cannot take the oath that has been prescribed."

This is a natural conclusion. The supreme court's decision in the Macintosh case—and previously in the Schwimmer case—established the interpretation of the oath, not only for aliens, but also for natural born citizens. "The consequences of the court's decision," says the editor of The Christian Century (July 22, 1931), "are far more penetrating than Dr. Macintosh's attorneys seem to discern. It is not special classes of people—like Quakers and Mennonites—who are affected. Every citizen is involved. And his involvement does not wait upon an occasion when he must take the oath of allegiance, though it becomes acutely explicit on that occasion."

To give added weight to the opinion that the supreme court ruling applies to those wishing to acquire passports, as well as to those who desire citizenship, we add the statement of Mr. H. Ralph Burton, counsel for the National Patriotic league, which was made at the Griffin bill hearings in 1930: "I do not think," he admits, "the state department should be taken as a precedent by this committee, because since the Schwimmer decision has come into effect the state department, in my opinion, should reverse its ruling and refuse to issue a passport to anybody who is not willing to defend the United States with arms if necessary."

II.

It seems that the state department does not consider the decision of the supreme court absolutely binding, in that it is willing to grant passports to those who have distinctly and openly objected to the war system. There have been three passports granted which, in the light of the Macintosh decision, bear careful consideration. The first was given to Roger Baldwin, the second to Dorothy Detzer, and the third to Charles Clayton Morrison.

Roger Baldwin, secretary of the American Civil Liberties union and one of the most courageous of all the conscientious objectors who were imprisoned in war time, obtained a passport in 1926 without taking the usually required oath of allegiance. The usually accepted oath reads: "I will support and defend the constitution and laws of the United States of America against all enemies, foreign and domestic; and that I will bear true faith and allegiance to the same." The oath which Baldwin took reads: "I do solemnly affirm that I will support the constitution of the United States and will, as far as my conscience will allow, defend it against all enemies, foreign and domestic."

This oath was, of course, taken before the supreme court ruled in the Schwimmer case. Therefore those who are opposed to the Griffin-Cutting bills, which allow alien conscientious objectors to become naturalized—and this includes all of the patriotic societies, which are as numerous as the sands of the sea, the New York chamber of commerce, the big navy league and their like—maintain that this ruling changes the entire aspect of the case, and as Miss Mary Kilbreth, president of the Woman Patriot publishing company, Washington, D. C., puts it: "He (that is, Mr. Baldwin) had thus succeeded in 'putting over' on the state department his old 1917 plan of exemptions on account of individual conscience independent of 'sects and organizations'—and likewise independent of the defense duty inherent in the oath of allegiance. But that was before the Schwimmer decision. An old law (R. S. 4076, 32 Stat. L. 386), provides: 'No passport shall be issued to or verified for any other persons than those owing allegiance, whether citizens or not, to the United States.' After the supreme court decision in the

Schwimmer case that 'allegiance' necessarily implies the duty of national defense; there would seem to have been no possible choice for the state department except to enforce that law in accordance with that decision."

But the state department, in spite of the supreme court's decision, granted Miss Dorothy Detzer a passport on July 3, 1929, using the Baldwin oath as a precedent. Miss Detzer, executive secretary of the Women's International League for peace and freedom, desired to attend the sixth international congress of this organization to be held at Prague, and this naturally called for a passport. Being a conscientious person she wrote to the secretary of state (who alone can grant passports) saying, in part: "I cannot, without a very distinct mental reservation, swear to support and defend the constitution if by the word 'defend' the bearing of arms is implied, or the support of war. With this exception I can freely and conscientiously affirm that I will continue to support the constitution of the United States." A week later Mr. R. B. Shipley, chief of the passport division, replied: "The department will consider the matter of issuing a passport to you upon your swearing to the statements contained in your application for a passport and taking the same oath of allegiance as was taken by Roger N. Baldwin in 1926."

This action did not fail to escape the eagle-eye of those who pretend to be the divinely chosen defenders of the constitution and so on July 13, 1929, only two days after Miss Detzer had obtained permission to obtain a passport, H. Ralph Burton protested in a long letter to the secretary of state. Citing the fact that Miss Detzer had been granted a passport in spite of Justice Butler's opinion, he went on to say, "I can see no reason why this woman should be allowed to have a passport of the United States which implies if necessary its protection with the use of our army and navy when she refuses to take the usual oath of allegiance which the United States supreme court has said is requisite to citizenship." He then gave reasons why Miss Detzer did not "deserve" a passport, they chiefly being that she happened to be a peace-maker, being opposed to citizen's military training camps and working against conscription bills. He most earnestly requested that the secretary of state revoke the passport and, besides (here lies the danger!) put into effect a rule in the department of state which will, in all future cases, prevent the repetition of such an occurrence.

In reply to Mr. Burton's letter, Wilbur G. Carr, assistant secretary, stressed the point that there is no fixed oath of allegiance for passport requirements, the oath having varied from 1861, when it was first required to obtain a passport. This flexibility, he maintained, distinguishes it from the oath taken for naturalization purposes, since that oath is prescribed and fixed by law. Then he cited a most interesting case involving missionaries of the Brethren church, a denomination which believes in pacifist principles. In a letter of March 12, 1908, Mr. D. L. Miller wrote the department of state to inquire whether such missionaries might take the oath of allegiance in a modified form. Acting Secretary of State Bacon ruled that they might take the following oath: "Further, I do solemnly affirm that I will bear true faith and allegiance to the constitution of the United States, and that I take this obligation freely without any mental reservations or purpose of evasion." Since the carefully considered and well-established practice of the government was to issue passports to those willing to bear true faith and allegiance to the United States, although not under the usual form, but in accordance with their conscience, Mr. Carr could find no reason why Miss Detzer should not have her passport.

Immediately Mr. Burton wrote another letter of protest in behalf of the patriots of the nation and many war veterans saw fit to censure Secretary Stimson. Only July 15, 1929, the Joseph Wein post No. 288, department of Ohio, resolved, "that Secretaary Stimson is hereby censured and criticized for such issuance of said passport, as being in the opinion of this post a violation of the spirit of the constitution, . . . and it is further suggested and recommended to the secretary of state that if said practice of issuance of passports is to be continued that it shall only be done by printing across the face of said passport, in large red letters, the following words: 'The United States of America assumed no obligation of protection of said person.'"

Nevertheless, in the face of these letters of protest and resolutions Dr. Charles Clayton Morrison, editor of The Christian Century, secured a passport (1931) while making the following reservation: "I also add a word of explanation on the question of conscience, in the light of the decision of the supreme court in the Macintosh case. I have taken the oath of allegiance many times in past years. In doing so it has never occurred to me that I was thereby giving a pledge to surrender my conscience to congress as the final and absolute interpreter of the will of God. It is my understanding that to require such a pledge is the essence of tyranny. I am willing to pledge everything I have for the wellbeing of the nation, including my life. But as a Christian, I cannot give my conscience, which belongs to God. In taking the oath of allegiance I do not assent to any contrary interpretation of its meaning." This was attached to Dr. Morrison's application for the passport and, so far as we know, his passport had no red letter inscription bearing the words, "The United States of America assumed no obligation of protection of said person." (And we wonder if he would object if it did!)

III.

There are several vital propositions which rise out of this passport question, and the first one is: That

a Christian, and especially the Christian missionary, demands no protection by armed forces from the state; therefore he does not demand such when applying for a passport. If the conscientious objector is consistent he will not ask for a private protection by the very forces which he is anxious to eliminate.

Other propositions arising from the situation may be stated as follows: That the interpretation of the supreme court is not binding in the case of the alien conscientious objector, if it is not binding upon the applicant for a passport. That there should be no variation whatsoever in the meaning of the oath of allegiance: if those applying for passports are allowed to affirm their loyalty to the constitution through a substitute form which will meet all the requirements of conscience, then this also should be granted in the case of the alien conscientious objector applying for naturalization.

At present he who has a sensitive conscience can obtain a passport either by taking the usual oath, with a statement of his conscientious scruples attached thereto, or he may take a special oath, such as the Baldwin oath of 1926, which makes specific reservations for the sake of conscience. The Christian missionary may ask from the government that armed protection be not included in his passport, and should. But all this is in contradiction to the ruling of the supreme court in the Schwimmer and Macintosh cases (as well as in a few other cases not so well known).

It is, however, consistent with the letter and spirit of the Pact of Paris. And there rests upon every consistent believer in peace the moral obligation either to attach his own interpretation of the "defense" of the constitution to the regular oath, or else to demand that he be allowed to affirm, by means of a special passport form, his support of the constitution by altogether peaceful methods. That is, he should, as an example to the rulers of the nations of the world, if for no other reason, rest his oath upon the Pact of Paris, which is not only the law of the land, but also international law.

A native Christian may obtain a passport, but an alien Quaker cannot obtain naturalization papers. An American conscientious objector may interpret the oath of allegiance in terms consistent with his highest idealism, but an alien peace-maker (like Professor Macintosh) must interpret the same oath only in terms of the supreme court's ruling. It should not be so. If the Baldwin oath is permissible, then question 24 in the preliminary form for a petition for naturalization ("If necessary, are you willing to take up arms in defense of this country?") should most certainly be eliminated, not only for conscience' sake, but for the sake of consistency. We should give the conscience of the alien some consideration too!

A Score Card for Candidates

By Henry Black

MANY of the agricultural industries have developed "score cards" for judging or comparing their products. Thus there are score cards for butter and cheese, for horses, for dairy or beef cattle, for fruits, and many other products. The basic ideas in all these score cards are the establishment of a definite and standardized nomenclature, the listing of all the factors which affect the quality of the product, and an arbitrary numerical scale to weigh these factors according to their importance. In most cases these score cards have been very useful in classifying ideas and providing definite bases for discussion, and they are constantly being introduced into new fields.

Why shouldn't we have a score card or judging sheet by which to compare candidates for public office? The idea is an excellent one for use during a political campaign. Such a card would necessarily be rather arbitrary and incomplete, but it would have several definite advantages. Its use would help to cut away mere verbosity and appeal to tradition. It would tend to counteract the unfortunate tendency to vote on personalities rather than on issues. It would tend to prevent the domination of the campaign by one or two highly emotional issues. The use of a score card would aid decision in those cases where we agree with some phases of a candidate's program, but disagree with other phases. Finally, it would help to make the campaign more concrete and realistic.

With these ideas in mind the writer has drawn up the following tentative "score card" for use in the presidential and congressional contests. (Similar cards might be drawn up for state or local contests also.) The list of issues is perhaps incomplete, and the numerical rating scale is merely the arbitrary expression of personal opinion, but it is offered in the hope that it may stimulate discussion.

Unemployment Relief: There are now somewhere around 10,000,000 unemployed in the country. An unknown but certainly considerable proportion of these are in extreme need, many of them literally starving. The resources of private and local-government charities are nearing exhaustion; the end of the depression is nowhere in sight. The federal government is the logical agency to provide further relief, as it is the only agency which can command sufficient funds and the only one that can equitably distribute the burden. Will the candidate support a federal program for adequate financial and other relief for the unemployed? 15 *points.*

Tariff Reduction: It is generally recognized that the present high tariffs all over the world constitute the most serious obstacle to business recovery. The United States, which now possesses the highest and thickest tariff wall in the world, must launch any move to reduce these obstacles to trade. Does the candidate favor an immediate and drastic reduction of our present tariff? 10 *points.*

Armaments Reduction: The United States is now spending more in preparation for future wars than ever before. At a time like the present, with a heavy pressure for economy and a great need for increased expenditures for social purposes, these military appropriations are even more than usually difficult to justify. Will the candidate pledge himself to support a heavy and immediate reduction in military expenditures? (Such reduction to be made, if possible, concurrently with reduction of armaments in other countries, but if international agreement is not possible, to be done by the United States independently.)
For independent reduction by United States.8 *points.*
For reduction by international agreement..4 *points.*

The War Debts: The existence of huge intergovernmental debts resulting from the war is one of the most disturbing factors in the present economic situation. Though it is probably safe to predict that no appreciable part of the remaining debts will ever be collected, their mere existence and the confusion surrounding them constitute a serious obstacle to any economic revival. Does the candidate stand for cancellation or drastic reduction of these European debts?
For cancellation .....7 *points.*
For reduction (50 per cent or more).....4 *points.*

Constitutional Convention: The federal constitution was written nearly 150 years ago. In that century and a half all aspects of our life have changed profoundly. Our fundamental law is much in need of a thorough revision and bringing down to date. Does the candidate favor the calling of a constitutional convention within the next year or two? 5 *points.*

Coal: Ever since the war the coal industry has been sinking deeper and deeper into a chaos of falling wages and living standards, denial of ordinary civil liberties, cutthroat competition, and waste of irreplaceable resources. Only the most radical measures will be of any avail now. Does the candidate stand either for nationalization or for strict federal control of the entire coal industry? Maximum of 6 *points.*

Electric Power: In many sections electricity has now become as absolutely necessary as an adequate water supply. Consolidation and holding company control of the power industry has gone so far that five groups control 80 per cent of the total electricity output. Shady financial and ethical practices are widespread in the industry. Power company propaganda has grown into a serious social problem. State control has proved to be completely ineffective. Will the candidate actively support a program for strict federal control of the power industry (including, if necessary, public operation of the more important systems)? 5 *points.*

Radio Broadcasting: The United States is the only major country which has allowed its radio broadcasting facilities to be monopolized for private profit. A device with great cultural and entertainment possibilities has been almost completely prostituted. Almost any comparison will show American programs to be distinctly inferior to most European ones. Dissatisfaction is widespread and increasing. Will the candidate support a program for public operation (not necessarily by the federal government) of broadcasting facilities for the benefit of listeners? 3 *points.*

Imperialism: Uncle Sam's assumption of the white man's burden in the Caribbean and in the Pacific has cost him endless trouble, considerable money, the lives of many of his young men, and the good will of all Latin America and has brought him only doubtful benefits. Will the candidate pledge himself to support a program of minding our own affairs which will include granting independence or statehood to the Philippines, withdrawal of marines from Haiti, Nicaragua, and Santo Domingo, the renunciation of the Monroe doctrine, and whatever other steps may be necessary to take our fingers out of other people's business? 4 *points.*

The Macintosh Case: The federal supreme court has decided, in the case of Dr. Douglas Clyde Macintosh, that no man may become a citizen unless he promises beforehand to support any war the government may enter. The court also alleges—by inference—that native-born citizens, regardless of their conscientious or religious beliefs, are under obligation to support the government in any war that may ever arise. This decision, which amounts to establishing a religious test for citizenship, is an intolerable burden on freedom of conscience. Will the candidate support an amendment to the immigration laws stating clearly that a man shall not be denied citizenship merely because of his beliefs in regard to war? 2 *points.*

Veterans' Relief: Expenditures for war veterans now take nearly a quarter of the federal budget. There is a constant heavy pressure for more and larger appropriations for ex-soldiers. While the medical and rehabilitation work of the veterans' bureau is quite justifiable (in so far as it is limited to actual war victims), the pensions and "compensations" are very difficult to defend. Will the candidate pledge himself to vote against any attempt to increase veterans' expenditures and to do whatever possible to reduce the present burden? 4 *points.*

National Planning: We have been deluged recently with discussions of national planning as a means of ending economic chaos. No one, however, has a very definite idea as to how far our present order would have to be modified to allow for national economic planning. We need more information. Will the candidate support the creation of a national commission to synthesize available informa-

XUM

tion, make a detailed economic survey of the country, serve as a forum for discussion, and report on the changes which would be necessary before intelligent economic planning could be begun? 3 *points.*

Concentration of Wealth: The increasing concentration of wealth and income, with its attendant power over other people, constitutes a most serious social problem. It cannot be defended on any grounds. Further, the government needs an increasing amount of money. Does the candidate support—as a permanent policy—heavy income taxes on the higher brackets, higher and stricter gift and inheritance taxes, and a revision of the law concerning tax-exempt securities? 4 *points.*

Personal: A maximum of 15 points is reserved for such personal matters as general character, experience in the office or similar positions, clarity of the candidate's position on important issues, and similar items.

It is suggested that 60 points be considered a minimum on the basis of the above scale, and that if no candidate can be found who rates that high, the voter stay at home on election day.

The above score card has been drawn up from the "liberal" point of view. However, it will be noted that most of the questions included here would also be included in a card drawn up by or for conservatives, the chief differences being in the wording of the questions and the rating given them.

This score card is of course quite incomplete and tentative. Perhaps important issues have been omitted, or other issues stressed too much. If such is the case, let the individual or group draw up another list with a different scale. (The above has been submitted for the purpose of illustration.) The particular score card used is of less importance than the idea of using some definite list of issues. All signs visible at this time lead to the belief that the campaign between the two major parties will be conducted on the usual lines of appeals to tradition, empty eloquence, impossible promises, and mud slinging. We need something which will make the campaign more concrete and realistic.

Is it not possible that a score card along the lines of the one sketched above may afford such a device?

"The Sufficiency of Man"

Professor Otto Speaks for Humanism in Conversation About God

By Charles Clayton Morrison

PROFESSOR MAX CARL OTTO, of the University of Wisconsin, says that there is no God. He describes his position as an affirmative one. He distinguishes it from that of the atheist and of the agnostic. The agnostic is one who says he does not know whether there is a God or not. He takes a position of neutrality. He has no conviction on the subject. The arguments for and against cancel each other in his mind. The atheist is one who takes an outright negative position: he denies that there is a God. This is not quite Mr. Otto's attitude. He wishes to put himself in a constructive or affirmative position: he affirms that there is no God. I do not agree with Mr. Macintosh who regards this as "a paradoxical conception." To me the distinction Mr. Otto makes is simple and clear, and I think I understand his reason for making it. He is an atheist, but he wishes to distinguish himself from those atheists who have given up their faith regretfully, with a sense of loss, and even of despair. Mr. Otto gives up his belief in God with a feeling of deliverance. To him the non-existence of God brings a sense of relief. His arrival at the point where he can affirmatively declare it is akin to an experience of salvation. He is rejoiced to discover that there is no God. It lifts a great burden off his spirit. He can breathe a freer air. He can now do things that an existent God would not let him do. He attains a sense of mastery over his life that he could not exercise if there were a God.

The corollary of this affirmative faith in the non-existence of God is Mr. Otto's doctrine of the sufficiency of man. "I take my stand," he declares at the end of the second cycle of the Conversation, "on the sufficiency of man." Mr. Otto is a humanist. He is one of the three or four outstanding philosophers of the moment who have given their patronage and their explicit encouragement to humanism. The humanists regard him as one of their patron sages, if not a patron saint. Professor A. E. Haydon of the University of Chicago belongs to their company, as does also Professor R. W. Sellars, of the University of Michigan. There are probably still others of equal rank who give aid and encouragement to humanism, but I know of none whose writings have aimed so directly at providing an explicit apologetic for humanism as have these three. Professor E. S. Ames has often been referred to by propagandists of the movement as one of its "fathers," but I do not so interpret him, and I feel sure he would repudiate the central thesis of humanism.

Two Brands of Humanism

It is necessary to stop at this point and say, parenthetically, that there are two movements wearing the label "humanism," and that they are almost antipodal in their dissimilarity. The other movement is older. It comes down from the renaissance. It is represented in our time by Irving Babbitt of Harvard, Paul Elmer

XUM

More of Princeton, T. S. Eliot of England, and a considerable group of essayists and critics whose voice is arresting the earnest attention of many modern minds. They stand within the historic tradition of human culture and hope to find there in the wisdom of the sages, and particularly in the wisdom of the classic sages of ancient Greece, the guidance which our age needs. Their use of the term humanism is akin to the common use of the term "humanities," which we customarily set over against the sciences or the technologies to denote the "liberal" aspects of culture. These humanists are essentially conservative —some would say reactionary. At any rate they react violently against both the naturalism and the technological characteristics of modern culture. They have no points of affinity with the contemporary group which has adopted the name. The double application of this label is the cause of considerable confusion.* In the present article, though I resent the necessity, I use the term as applying to the antitheistic school to which Mr. Otto belongs.

The Nub of the Dispute

By his bold and candid avowal of an affirmative belief in the non-existence of God, Mr. Otto resolved the Conversation into three affirmatives instead of two affirmatives and one negative. If I had foreseen this, I should have asked Mr. Otto to open the debate with his affirmative, and let the others follow. His assumption of the burden of a positive apologetic for his own belief would perhaps have defined the issue somewhat more sharply for the lay reader. In studying the Conversation I find that its whole range of argumentation opens up more easily if I reverse the order and consider Mr. Otto first. He raised a question that is logically prior to the question of the existence of God. Mr. Otto declares that he affirms as its counterpart, the sufficiency of man. By this he means "that men and women have nowhere else to turn for help but to themselves and to each other; and further, that if they turn to themselves and each other resources of mind and heart, now unsuspected, may be discovered that will enable them to transform their individual and common life into something joyous, beautiful and worthy."

This statement, for me, contains the nub of the entire dispute about God. I could not discuss with Mr. Otto the question of God's existence until we had come to terms over the question of the sufficiency of man. If he persists in affirming this doctrine about man, it is futile to argue about God. For if man is self-sufficient—if he is self-poised in a universe upon whose forces he does not and need not depend, if all the resources available for his welfare are to be found within himself and his fellows, and nowhere else, that fact alone would settle the question of God's existence. There would be no God. Contrariwise, if there are in existence other-than-human powers with which man must reckon, to which he must adjust his plans, his actions and his feelings, and upon whose resources he must draw in order to maintain and carry forward his life, the way is open for a consideration of the nature and character of these powers and for a solution of the question whether or not they spell out a reality answering to what we mean by God.

Does Mr. Otto prove his thesis of the sufficiency of man? I do not think he does. He was given ample opportunity by his colleagues to provide a demonstration of it. I followed his arguments with great care, and with my attention whetted by a sense that this claim of the sufficiency of man was the pivot on which the entire discussion would turn. I found him not even attempting to validate it. I think Mr. Macintosh and Mr. Wieman should have held him more strictly to account for the affirmative responsibility which he voluntarily assumed. Indeed, if his assumption of this affirmative was deliberate, Mr. Otto should, as I see it, have used it as the constant instrument of his attack upon the theistic position. He does not do so. He does not challenge the theistic position by explaining and proving his thesis that man is sufficient unto himself.

In the sixth cycle Mr. Wieman points out that Mr. Otto contradicts his own affirmation when he (Otto) says: "Man must willy nilly make shift with such powers as he can discover in himself *and in his social and natural environment* to achieve the good and happy life." This, says Mr. Wieman, is an admission that man is not sufficient unto himself; that he cannot control his own destiny; that willy nilly he must search out whatever powers will sustain and promote the good and happy life; that he must commit himself to these powers; that these powers are outside humanity in the *natural environment* as well as in the social environment; that these powers are not yet fully known, but that man "can discover" them; that man must dedicate his life to seeking and conforming to these powers upon which he is so plainly dependent. All this, Mr. Wieman insists, contradicts the thesis that man is self-sufficient.

Here was Mr. Otto's opportunity. But he lets it pass. He does not return to a defense of his major premise against this brief but devastating attack by

*This confusion exhibits itself in a recent book entitled "Humanism: Another Battle Line," (Cokesbury Press) which consists of a symposium contributed by a number of prominent writers, some of whom wrote on one kind of humanism and some on the other. It is quite ludicrous to find the Babbitt-More-Eliot kind of humanism (which has more in common with what is usually called fundamentalism than with any form of modernism) treated as a "battle line" for the Christian faith. The editor of the volume lists indiscriminately as "prominent humanists," John Dewey, who is called the "father," and the following who are called the "children": Prof. Irving King, Dr. Edward Scribner Ames, the late Dr. George B. Foster, Dr. A. E. Haydon, Prof. M. C. Otto, Prof. R. W. Sellars, Mr. Walter Lippmann, Dr. J. H. Dietrich, Dr. John Haynes Holmes, Mr. Bertrand Russell, Mr. Joseph Wood Krutch, Dr. Paul Elmer More, Prof. Irving Babbitt, Mr. Durant Drake, Prof. H. N. Wieman, Dr. Durkheim, and Dr. Dreiser. The book has many merits, but such a job lot of names indicates plainly that the editor of the volume was sadly misled by the dual appropriation of the term "humanism" on the part of two groups whose respective positions are quite incommensurable.

Mr. Wieman. Unless he has an adequate defense I do not see how humanism can maintain itself as a program for human life. The issue is crucial. Have we a right to look upon man as the unassisted creator and controller of his own destiny, the unhelped builder of the world in which his values are bodied forth, who accomplishes all things with no resources save those which he finds within himself and his human comrades?

For myself, I cannot make Mr. Otto's concept of the sufficiency of man intelligible. I do not see how a thoughtful man could so much as formulate it, not to mention subscribing to it. What the humanist needs to do is to get away for a time from his dispute about God until he comes to terms with his own concept of "man." Who is this self-sufficient "man"? Where is he? What man will say of himself that he is self-sufficient? The "man" Mr. Otto is setting up as the lord of his own destiny is not the man any of us knows. Mr. Otto's "man" is an abstraction. He lives in a vacuum.

In saying this I am not thinking of anything metaphysical, or of the so-called higher life of man. I am not even thinking of Mr. Wieman's definition of God as, in brief, that upon which we depend for the highest values. I am not thinking in terms of "value" at all, but in the elemental terms of life itself, of bare existence—and surely man's life depends upon something other than himself. He depends upon the atmosphere, the soil, the rivers, the rain, the sun, upon animal life and vegetable life, upon gravity and electricity—in a word, upon nature. He is a part of nature. Nature was here before him. Nor did he come here of his own volition—nature brought him forth and hugs him ever close to her bosom as a child helpless without her help and altogether dependent upon her for every good which he may desire. What can Mr. Otto mean by the sufficiency of man? I do not know. I do not know a single, simple act, whether it be the act of an individual man or a collective society of men—which can be consummated without dependence on, response to, and cooperation with forces and realities other-than-human. Instead of living, as Mr. Otto's "man" does, in a vacuum, the real man lives in organic dependence upon a complex order which sustains and enriches and consummates his life, or frustrates or destroys it.

Natural and Supernatural

Yet I believe I understand how Mr. Otto and his fellow humanists happened to fall into this pit of nonsense. The pit lay in the path of their retreat from the old supernaturalism. This error of humanism arises from its preoccupation with the old dualism of the natural and supernatural. The humanists incontinently reject the supernatural. But while they reject the supernatural they keep the natural with the same connotation that it had in the dualistic framework where it stood over against the supernatural. But in this old-fashioned concept of the natural the humanists can find no place for man. The ideal, the mental and the spiritual characteristics of man were formerly lodged in the supernatural. And now the humanists, having let go the supernatural, and finding no place for man in the natural, have fallen into the error of putting man into a category all by himself, detached from all other reality, hanging self-poised somehow in an independent sphere of which he is both subject and governor.

Professor E. S. Ames, to whom I am indebted for this insight, in one of the keenest critiques of humanism that I have seen, states the matter more clearly than I have done: "Many advocates of humanism," he says, "commit the fallacy of supposing that one term of a dualistic conception may be dropped while retaining the other. . . . But as a result they are left with a truncated world, the lower half of the old dualistic order. They have unwittingly separated man from nature by the same stroke, and have left their humanistic realm suspended between the void of matter on the one side and the vacancy left on the other by the removal of the old supernaturalistic deity."*

Man and Nature

Mr. Otto's position is an excellent illustration of this unwitting separation of man from nature. When he talks in terms of the sufficiency of man he not only rejects God but he forgets nature. If man is regarded in the light of his organic participation in nature, the fact of his dependence upon something other-than-human becomes the salient and the most important fact about him—and about nature, too, I might add. This, I believe, was the crux of the issue between Mr. Otto and Mr. Wieman. Had Mr. Otto attacked Mr. Wieman at this point by challenging Mr. Wieman's basic conception of the dependence of man, and by explaining and demonstrating his own conception of the sufficiency of man, Mr. Wieman's whole case for God would have crumbled. This issue was antecedent to every other difference between them. Mr. Wieman said, "God is that on which we depend . . . ." Mr. Otto declared that we do not depend . . . . but are self-sufficient. It was futile for these two men to discuss any other phase of the problem of theism until they reached an agreement on this previous question. There would not only be no God, in reality, but no one would have an idea of God, if man were shown to be sufficient unto himself. The idea of God is man's attempt to conceive that upon which he depends. If he is not dependent, there is no further debate with atheism.

I am not, of course, intending to say that that upon which man *merely* depends is God. I do not deify nature, or the cosmos. The problem of discovering God in the vast complex of cosmic reality, and conceptually defining him, is one which I do not enter upon. My only concern at the moment is to sharpen the issue with which Mr. Otto began his part in the Conversation when he affirmed the sufficiency of man

*Religion, by Edward Scribner Ames. Henry Holt & Company, p. 174.

XUM

as the corollary of the non-existence of God. In doing this I am offering more than a critique of Mr. Otto's part in the Conversation. I put it forward as a critique of the humanistic movement with which Mr. Otto is identified.

Unambiguous and Defiant Atheism

It is a far more serious matter, as I see it, to assert the sufficiency of man than to deny the existence of God. A denial of God is always subject to ambiguity. The atheist may not himself know what he is saying. He may be only denying the existence of any reality corresponding to the image of God which he received in childhood. Or he may be merely denying the existence of the "supernatural," in the old sense, or some form of anthropomorphism. Or he may be denying the philosophical concept of the presence of intelligent purpose in the universe. The denial of the validity of any particular concept of God is always subject to mitigating or attenuating interpretation. It does not lead inevitably to irreligious consequences, or for that matter, to any consequences at all. Indeed, I am ready to grant that many a man who calls himself an atheist does so in the interest of a finer spiritual life than he was capable of attaining under the concept of God which he has rejected. If there is such a thing as the "ignorant" worship of the true God, as Paul declared on Mars Hill, I am sure there is such a thing as an "atheistic" worship of the true God. Atheism, I say, is always ambiguous and is nearly always mixed with some element of positive and beautiful faith.

But humanism leaves no room for doubt as to its meaning. It takes its atheism stark. There is no margin for ambiguity. When the humanist goes over from his denial of God to an affirmation of the sufficiency of man, he passes out of the realm of atheistic obscurantism into the clear light of unambiguous and defiant denial. And atheism in this form cannot avoid the begetting of consequences. In its ambiguous form, atheism may beget no serious consequences, because the logical effects of the denial of God's existence are inhibited by the inarticulate faith in the interest of which an atheist may make his denial. But humanistic atheism has no such check upon its logical consequences. In declaring explicitly for the sufficiency of man it opens the door wide to the ethical consequences that must flow from such an affirmation. Such consequences I have not space to explore in detail. But one consequence, generic and radical in its character, is inescapable. That is a complete transformation of the mood in which ethical mankind has always assumed that the values of life are to be sought.

I waive all reference to worship, to prayer, to the sense of communion or fellowship with other-than-human power or powers, and obedience to a divine will. Obviously, if man is sufficient, these attitudes and feelings are illusory and debilitating. But if man is sufficient, the generic mood characteristic of these attitudes and feelings, namely, the mood of humility, has no longer any ground in reality. Humility can no more be a virtue. If man is sufficient, there is only one mood in which he may contemplate the works of his hands, that is the mood expressed by Nebuchadrezzer when he exclaimed, "Behold great Babylon that I have builded!" The logical heart of humanism is the proposal to exalt pride and self-will to the seat where the sages and saints have long striven to get men to place the virtue of humility. By a common instinct, mankind, contemplating the vast powers of nature, and reacting with the sense of man's dependence upon nature's visible and invisible forms, have always condemned such deification of the human Ego. I do not refer to it here to use the dreadful consequences of a doctrine to disprove the doctrine. I refer to it, rather, to challenge humanism to put the doctrine of the sufficiency of man to the pragmatic test, and let it be disclosed whether the supreme values of life yield themselves up to pride and self-will and self-sufficiency, or to humility and reverence and obedience. Upon that test I am willing that the sufficiency or the dependence of man shall be determined.

BOOKS

When Quakers Were Fighters

THE LITERARY LIFE OF THE EARLY FRIENDS, 1650-1725. *By Luella M. Wright. Columbia University Press,* $3.00.

NOT THAT the Quakers were ever militaristic, but in their early days they were militant, irrepressible, sensational, scandalously unconventional in their methods, and desperately energetic in their propaganda. Out of that time and out of the period when they were being changed into a more quietistic group, came the literature which is the theme of this study.

The title perhaps suggests a book that will be of special interest to students of English church history, or of Quaker history. It will, indeed, be of great value to these, but it also has something to say to those who do not pretend to specialize in either of these fields. Here is a very competent and penetrating study of a body of literature in which some of the most earnestly religious people of whom there is any record set forth their experiences, faith and their hearts' desires. Most of them were very simple people—a fact which makes their record all the more valuable because there is no artifice about it. In considering their writings, many of which are autobiographical, we are looking through a newly opened window into an area that has been very little explored.

George Fox began his work in 1647. The date set for the beginning of the period covered by this study is therefore the beginning of Quaker literature. Did they produce enough of it to be worth while? And were there enough Quakers in England then to make it matter much what they wrote? Well, there is statistical evidence that by 1700 they were not only

XUM

the most numerous dissenting sect in England, but were as numerous as any four other dissenting sects put together. And there is record of the titles of 2,678 books and tracts written by 440 Quaker authors during these seventy-five years. Most of the books and tracts are known only by name—fortunately perhaps. But enough of it survives to tell the story of earnest men trying to set forth the meaning of their faith to them, of zealous men seeking to defend and extend their doctrines, of suffering saints recounting their own experiences, and of careful teachers trying to guide their fellows in the conduct of life. Dr. Wright has done her work of research with scholarly thoroughness, and her writing with clarity and restraint. Now that the Quakers have gained a degree of prestige for quiet service and mystical religion that would surprise those who thought of them, in the 17th century, as a company of dangerous fanatics and firebrands, it is extraordinarily interesting to get this light which is shed by their own early writings upon their personalities and processes of thought and action and upon contemporary religious conditions in the days of their beginnings.

W. E. GARRISON.

The Conservatives of Tomorrow

SOCIAL PERPLEXITIES. *By Allan A. Hunter. Ray Long & Richard R. Smith.* $2.00.

ONLY plain perspective, and not mystical insight, is required to see that across the world, despite all the divisive elements of age, sex, color, climate, economic standards and creeds, there is being formed a great company of constructive radicals. Enlisted from both hemispheres, they have become world-conscious. Distinguishing between ideas about morality and religion, and moral and religious ideas, they take unkindly to the procrustean beds of today. These are they that have come up from great tribulation, and have been redeemed from what Fechner calls the "night-view" of the universe, wherein the primary quality was blind, mechanical reality, and all else but subjective valuation. They break through categories and escape. They cannot be subsumed under conventional labels or browbeaten by authoritative systems. They are a dynamic testimony that humanity is on the march, and that institutional forms are waxing old. Of these it is that Mr. Hunter writes.

The earmarks of this new fellowship are found in a rebellion against war as an instrument of human policy; against "the least erected spirit that fell from heaven," and now is falling from public office as a public trust; against pigmentation as a principle of terrestrial housekeeping; against sex-citement as the alpha and omega of life; against chronology as a sole determinant between old fogyism and new fangledism; against all "light-half-believers of a casual creed," and against the Peer Gynt type of contemporary life, the bundle of uncorrelated sense-impressions that has confused motion with meaning. These provide the themes of this excellent little book, and, in both content and style, it equals if not excels, the author's earlier work, "Youth's Adventure." The style is pungent without being smart; clever without being strained, and, through the pen of a ready writer, the subjects are made to throb with moral earnestness.

In a day of windy words and unctuous generalities, we need to be reminded constantly that the issue is, *What is it to live?*, not *what is life?* and so, from this great multitude with planetary principles, Mr. Hunter selects three world figures, in particular, as living embodiments of the new spirit. Gandhi, cow-worship and blind spots notwithstanding, is a contemporary example of Christian soul-force. Kagawa, trained in Princeton seminary, is another great human whose spirit, in spite of a crumbling body, has given the lie to all who claim that "never the twain shall meet." Schweitzer, the Nordic, whose heresy no one can question, is able, by using the universal language of music, to demonstrate an unparalleled genius for harmonizing colors, particularly black and white. Stanley Jones, Ramsey MacDonald, Paul Dunbar, Sherwood Eddy, and W. P. Hapgood are also given place among the "conscience-stirring unifiers," and they form the alkali of the everlasting to neutralize the acids of modernity. If education be really the ability "to know a good man when you see him," as William James said, and if association with noble aims produces nobility, then the author of this book should both be congratulated for his discernment *of*, and appreciated for his loyalties *to*, the conservatives of tomorrow.

W. P. LEMON.

Science the Problem-Solver

BIOLOGY IN HUMAN AFFAIRS. *Edited by Edward M. East. Whittlesey House. McGraw-Hill Book Company.*

AS TRADITIONAL illusions of the past have been replaced by demonstrated truth, so mathematical, physical and chemical concepts have in turn guided human thought into new channels despite all checks and hindrances. Now it is asked that biological ideas be received on terms of equality with those of the other sciences, for while biology is still associated in the minds of many people with its older phase of natural history alone, the biologist more perhaps than any other scientist has contributed to the practical welfare and security of men. Hence this symposium volume wherein scientists of repute remind us of what has been accomplished in the more immediate subsciences of biology—heredity, medicine, public health, sociology, psychology, zoology, physiology with their various applications in education, industry, nutrition and efforts to increase the food resources. Nor are the problems which at present confront the research worker in this field neglected.

The first section of the book is concerned with the philosophy of biology and the validity of its conclusions. Basic to the contribution biology has made is the evolution concept. The scientific attitude of mind is regarded as the only position worthy of the species; the scientist has the duty of propagating his belief. Scant sympathy is extended those present day philosophers who trust in speculation rather than observation, and who disdain the vulgar use of hand and eye —the proper procedure of the private secretary of nature. Believers in literary humanism who consider that progress ended with the Greek tradition, are considered to be suffering from an inferiority complex. The historical researches of the sociologists have opened up the way to a more acceptable framework of society based on reason and knowledge. The geneticists have solved the mechanical problem of heredity, and have given us a clue as to the factors involved in somatic development. The fallacy of behaviorism is dealt with at length. Medicine and surgery can increase the average expectation of life at birth to 60-70 years, and this span can be made relatively free from disease. There is also extended discussion of the means by which man increases his food supply.

However, we are assured that there are doubts as to the limits of science in solving the world's problems. It can not do away with all the trouble of the human race and transform this into the best of all possible worlds. Science does to a large extent recognize that improper conditioning of the

XUM

mind, to use a behavioristic term, is the cause of more unhappiness than all other factors combined, for, to face the truth, the members of the human race have lied to each other systematically and continually since speech began. They started on this invidious course through ignorance and may persist in it for the same reason, but in the main they persist because they are afraid to face reality. Can such a mental condition rooted in the dawn of human experience be changed? It is changing and changing rapidly, and those who have made the change are satisfied that life is richer and more attractive than before. The known is not always pleasing, but it is less terrifying than the unknown. The preceding illustrates the challenging character of this well coordinated volume.

N. M. GRIER.

Books in Brief

POETS AND THEIR ART. *By Harriet Monroe. Revised and enlarged. The Macmillan Company,* $2.50.

All poets and most poetry-lovers already know this book. As the editor of the magazine, "Poetry," for twenty years, Miss Monroe has done more than any other person in America to give stimulus and direction to practitioners of the art of poetry in our time. Her own contributions have not been slight, since that far off day when she read the official ode at the opening of the Chicago world's fair on 1893, but it is no belittling of her creative work to say that her greatest contribution has been through her critical and editorial work. Indeed, her editing and her criticism have been creative, for she has discovered and introduced to the public some poets without whom American letters would be much poorer—Vachel Lindsay among them. This volume, revised and enlarged since its first publication six years ago, contains studies and estimates of a score of contemporary poets and of a few of the earlier ones, and another score of brief and penetrating essays on topics pertaining to poetry.

THE TURN TOWARD PEACE. *By Florence Brewer Boeckel. Friendship Press,* $1.00.

The education director of the National council for the prevention of war here states briefly and clearly just where we stand now in the matter of influences and organizations working for peace, pays some attention to the forces that tend to perpetuate the militaristic idea (though none to the causes that threaten war, and suggests methods by which the cause of peace may be intelligently studied and effectively advanced. It is especially to be recommended as a guide for group study and discussion.

HYMN LORE. *By Calvin W. Laufer. Westminster Press,* $1.25.

Fifty hymns, words and music, with the story of their writing and information about their authors and composers and their use and influence.

CORRESPONDENCE

"Scriptures in the Pulpit"

EDITOR THE CHRISTIAN CENTURY:

SIR: I can well imagine that the article by John Haynes Holmes on "Scriptures in the Pulpit" seemed like dry statistics to those unfamiliar with the vitality he adds to his services by the use of extra-Biblical readings. I shall always be grateful to one of Dr. Holmes' parishioners for sending me a copy of "Readings from Great Authors" (Dodd, Mead and Company, New York, 1929) which I presume contains the choicest of the readings to which the article in question refers. It is "arranged for responsive and other use in churches, schools, forums, homes, etc." by Dr. Holmes and three of his associates.

The laymen of my congregation in Grace church, Denver, were quick to show their appreciation of the occasional use of these readings. I commend the book to those preachers who have long since raised questions about much that is printed in the average psalter or responsive readings in hymnals; and especially to those who share the conviction of Ulrich Zwingli—"Everything that is true is God's word, whoever said it."

Indianapolis, Ind. A. A. HEIST.

Olympic Games and International Good Will

EDITOR THE CHRISTIAN CENTURY:

SIR: The recent Christian Century editorials commenting on the approaching Olympic games prophesied that this celebration like those which preceded it would be marred by disputes between the contestants, and would have little value as a contribution to international good will.

Now that the games are concluded it must be admitted that the prophecy of forthcoming Olympic controversies was amply fulfilled. It does not necessarily follow, however, that the games have had a negligible value in the promotion of international friendship.

Many of our own citizens, for example, came away from the games with a deep sense of humility after they had seen many of our best athletes go down in defeat before the representatives of other countries. Those Americans who applauded the achievements of Denmark and Italy in the cycling races, and those thousands of anti-Japanese Californians who cheered the diminutive Japanese pole vaulter as he went higher and higher, could not help but leave with their egoism deflated and their appreciation of the talents of other nationalities enlarged.

Perhaps the most comforting thing about the Olympic games in Los Angeles was this: 100 per cent Americans found little comfort in them.

Pasadena, Calif. HAROLD T. JANES.

Is Gandhi's Non-Resistance Christian?

EDITOR THE CHRISTIAN CENTURY:

SIR: I have seldom read an editorial so packed with pithy and pregnant paragraphs as "The Rewards of the Meek." It seems to me you expound the authentic Christian doctrine, and very trenchantly.

But does it not occur to you that you have here impeached the Christian validity of Gandhi-ism? The mahatma is touted to us as the great contemporary exemplar of the true Christian teaching and practice of non-resistance. But is he? He is resisting the British government, to be sure, by methods he chooses to call "non-violent"; but isn't the essential anti-Christianity of the thing in its purpose rather than its method? And even on that score, while the "economic boycott" in many aspects is less dreadful than war, yet it too can ruin cities and countrysides and starve innocent women and children (if effective) just as truly as did the allied blockade of Germany. If the Hindus refuse to buy anything from the English because the English otherwise oppress

them, they are hurting the English, just as truly and possibly more painfully, than if they fought them with their fists—only, as the little boy said to his mother, "not in the same place." But essentially they are fighting the British: trying to make the British do what they (the Hindus) want them to do, not by convincing them it is the right thing to do, but by making them so uncomfortable that they will conclude it is the expedient thing to do—and expedient, be it noted, not to save their souls, but to save their profits.

Is that Christian non-resistance? Is not war the selfsame sort of an attempt?

Certainly no naive reading of the gospels would suggest to anyone that Christ tried to stir up any sort of resistance to the Roman government of Palestine, though it certainly was far more shamelessly corrupt and outrageously oppressive than can possibly be alleged against the British government of India. And I understand that William Lloyd Garrison in his abolition movement disclaimed any intention or desire to foment a slave insurrection, even by "non-violent non-cooperation"—though of course he had never heard that mouth-filling evasion. Emancipation would be a moral victory, as he saw it, only if it came from the ultimately successful appeal to the conscience and free judgment of the southern slaveholders. Coercion was coercion to him, and as such hateful, by whatever methods enforced.

It is interesting and highly significant to read that Mahatma Gandhi takes that precise attitude on the "untouchables" problem. The outcastes are not to try to coerce the Hindu community; they are to appeal and trust to the conscience and final moral judgment of the upper classes. But it is not that way that he would have that same Hindu community meet the British government.

Minneapolis, Minn. G. W. C. Ross.

A Different Sort of Movie Story

EDITOR THE CHRISTIAN CENTURY:

SIR: What's wrong with telling the story of the gospel in pictures? We're telling it in almost every other language, why not try a universal language that everybody understands? Many answers have been made to that question. Leading all the rest are, first, it costs too much money to make pictures. Those who know how—actors and technical workers—charge too much for their services; second, people don't really want to see religious pictures.

A few months ago a little group of motion picture workers determined to make a test of it. It was not the first experiment of the kind, but undoubtedly it was made under the heaviest handicaps. You have heard of orphanages founded and maintained by faith alone, where children sat down to an empty table and somebody miraculously appeared with food. It was that kind of experiment. We had nothing to put into it but faith, and experience in making pictures.

Then a nice old gentleman came to the rescue, Mr. H. Thompson Duff, owner of the Bronx Studio at 1745 Glendale boulevard, Los Angeles, the oldest motion picture studio in America.

"There it is," he said. "It's nothing but a junk heap but if it will help you out you're welcome to it. The motion picture business was born there. Many stars of the first magnitude began to twinkle on old sets that are still standing. Maybe their pioneer spirit yet lingers among those old 'props.'"

The offer was gratefully accepted. We moved in during the rainy season and there wasn't a dry spot big enough to shelter a desk. But we managed to roof it and assemble the old sets and props.

Simultaneously with the sound of the saw and hammer news spread around that there was "something doing" at the old Bronx. Then all kinds of people began to come. Before we knew what was happening literally hundreds of people were milling around the casting office and peddlers were circulating among them selling face creams and patent medicines; and we were getting calls from the police department and the Better Business bureau demanding to know what kind of racket we were running!

But it had its compensations. Some serious minded people came—yes, there really are some of that kind in the movie business—wanting to know what it was all about. We told them. Not a racket, not "a bunch of sucker money," just a few hard working people trying to do something they believed in, and doing it "on a shoestring." Their own shoestring.

Then question No. 1 was answered. A list of experienced motion picture players, men and women whose names have box-office value, joined their faith to our faith, and their work to ours. They signed up to play in church pictures for five dollars a day, or nothing at all, as need might be. Just as cheerfully and wholeheartedly as Sister Jones and Sister Brown put on their kitchen aprons and grease the cake tins to do their bit for the Ladies' Aid supper, are Hollywood players ready to put on the grease paint and do their bit in church pictures.

But question No. 2 remained to be answered. Did the public want them? Somehow we heard of an old silent picture of the life of Christ which could be bought at a price within our reach. We turned out our pockets and bought it.

I'll admit my heart failed me when I saw it run on the old Simplex in our projection room. Judged by every standard that can be applied to a motion picture it was impossible. Poor acting, poor directing and poor photography. But the shepherds were there, and the wise men following the star, the fishermen by the shores of Galilee, the betrayal, the scourging and the cross. Then the first Easter morn and the empty tomb.

One announcement that we had such a picture for release and the question of public interest was answered. We didn't have enough money to launch it right. No sound accompaniment but phonograph records, and a devout little choir singer rendering old fashioned hymns. But it played to crowded houses every time, and when the lighting was poor and the screen bad they made charitable excuses and didn't ask for their money back.

The picture did everything we hoped and more, for some movie houses want it, and more churches than we can supply. But best of all, it proves that the gospel story is just as effective today as it ever was if told in a language this generation understands.

Of course we have had many experiences, amusing and otherwise. Very early came sleek, genteel looking gentlemen with sheaves of legal looking paper in their pockets. Didn't we need financing? We had a very popular investment. No trouble to float stock. They would guarantee results. All we had to do was to sign right there. It took sometime to convince them that it was not a stock selling scheme.

Then came a different type. Brisk, business like. Congratulations! We were on the right track. And, of course, we were going to make talkies. Nobody made anything else now. Yes, sound equipment was expensive, but they had something different. They extended long time credit, and were even prepared to help finance production of pictures to be shown on their equipment. That was practical cooperation, eh?

"We are interested only in giving the churches what they want," was our answer, "not in forcing on them what somebody else wants them to have."

Then one long suffering promoter lost his patience entirely and looking me sternly in the eye said: "You look to me like a sensible woman but if you persist in this foolishness we'll break you."

"You can't," I replied, "I'm broke already."

And that's the whole story. We believe we have proved our point and now we are putting it up to the churches. Here's the old studio, still equipped to make pictures. And here are experienced technical workers and well known players, at your service. Do you want to carry on with us? All we want is to know how best to adapt our efforts to the needs of the churches. Tell us what you think about it. We will gladly answer any questions. Let's find out if the church needs the movies.

1745 Glendale Boulevard, (MRS.) E. C. HENDRYX.
Los Angeles, Calif.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Holds Russia is Still Religious

New York Minister, Back from Russia, Reports—World Congress Against War—Ex-Mayor Walker

(Correspondence from New York)

NEW YORK, Sept. 3.—Rev. Lon Ray Call, associate minister at the Community church, returned this week from a tour of Russia. He has a new slant on the religious situation there, for he believes that the decadence of religion in that land has been vastly overrated in the reports which have been brought to us here. In support of this opinion, Dr. Call cites the fact that at least 50 churches are operating in Moscow with crowded congregations and a wide response from young people. Moreover, he states that many old churches are being restored and put in repair. But deeper than these surface indications he finds that in the strong devotion of the people to the communistic ideal and their passion for scientific attitudes in all matters of life these new Russians have the elements of a vital religious faith. Dr. Call sums up his impression of the religious situation there by predicting that a humanistic religion will soon sweep that country.

* * *

World Congress Against War

The American delegates to the world congress against war are returning to the United States on Sept. 9 and a special meeting to hear their reports has been scheduled at Webster hall on east 11th street on Sunday afternoon Sept. 11. Theodore Dreiser is chairman of the American committee for this congress and among the American delegates were Dorothy Detzer, Sherwood Anderson, Harry Dana and Scott Nearing.

* * *

The Resignation of Mayor Walker

"Mayor Walker Resigns." This headline startled the city yesterday. Thus ends the removal hearing and the long investigation into our city's affairs which led up to it. Our mayor's resignation was accompanied by a statement bitterly denouncing Governor Roosevelt and his manner of conducting the hearing. No small part of the credit for this final outcome must be given to the city affairs committee, created by the socialist party and headed by Rev. John Haynes Holmes and Rabbi Stephen S. Wise. It was this committee which kept tirelessly at the task of exposing corruption in high places when it seemed as if nothing could shake the citizens of New York out of their apathy. The governor's conduct of the hearing has in a considerable degree redeemed him for his previous indifference to the city affairs committee's charges. Just what will be the effect on his presidential chances is a matter for debate. Tammany is hostile and that hostility may cost Roosevelt this state. Mayor Walker declares that he will seek reelection and thus submit his case to the people. He doubtless will change his intention before the time comes but if Tammany renames him he could probably win.

* * *

New Rector for All Saints Church

A new rector has been chosen for All Saints Protestant Episcopal church in Brooklyn. He is Rev. Edward M. Pennell, jr., of San Antonio, Tex. Mr. Pennell is a graduate of Hobart, the Western theological seminary and the Virginia theological seminary.

* * *

Labor Sunday Widely Observed

Tomorrow is labor Sunday and it will be observed in most of the pulpits of the city. The message of the Federal council will be read from many pulpits and some of the denominations have prepared separate messages for the occasion. At the Cathedral of St. John the Divine the annual labor services will be held with Dr. Floyd van Keuren speaking in the morning and Hugh Frayne of the A. F. of L. in the afternoon.

* * *

Death of Rev. Frank H. Simmonds

The Rev. Frank H. Simmonds, pastor of Grace Episcopal church in White Plains, died this week under tragic circumstances. He was vacationing at Prouts Neck, Me., and had gone for a swim at Higgins Beach. While there he left his group of friends and when he did not return a search was started and his body found the next day on the beach. The medical examiner returned a verdict of accidental drowning.

* * *

Dr. Shoemaker Is Absent on Leave

Rev. Samuel M. Shoemaker, rector of Calvary Protestant Episcopal church, has been given a six months' leave of absence that he may devote himself during this coming season to the work of the first century Christian fellowship. Mr. Shoemaker has long been known for his advocacy of "Buchmanism" and is considered by many an even abler exponent of this movement than Dr. Buchman himself. Mr. Shoemaker has done an exceptional piece of work at Calvary, attracting hundreds by the power of his Christian personality. In announcing the leave of absence the vestry said, "The evident need of our country and the world for spiritual awakening and the manifest effectiveness of the Oxford group to meet that need with the message of Christ lays obligation upon us at Calvary to share with others what has helped us. We are sending our rector forth to win leaders in other centers who can do for others what has been done for us at Calvary."

EDMUND B. CHAFFEE.

A Five-Year Plan for America

Industrial Leader Speaks at Institute of Politics—At Northfield General Conference

(Correspondence from New England)

BOSTON, Sept. 1.—At the Williamstown institute of politics, July 29 to Aug. 25, the complicated problem of disarmament was discussed by English, French, German and Italian as well as American experts. Arms may be reduced, but ships, airplanes and chemicals can be so readily transformed for hostile use, that, as Prof. James T. Shotwell put it: "The path to peace lies not in parity but in organization of international policies to carry out the purposes of the Paris pact." The United States, though not in the league, must share. That skilled observer, Rev. John M. Trout, sums up the net impression made by the discussions, in these words: "We must look less to technicians than to statesmen!"

To industrial problems, Henry S. Dennison, whose factory at Framingham, Mass., has been a demonstration of employe-representation, contributed the suggestion of a five-year plan for America. A national commission of nine men, he held, could start action on public works, with thorough study of distribution of wealth and income, business cycles, etc., to prepare for increasing action each year, such as government oversight of power production. Prof. Edwin F. Gray of Harvard, commended the plan, to adapt "an inJustrial democracy, no longer of a village type," to one "interlocked in a national and world economy." The objections were mainly that the problem is too complicated for any nine men. Dr. A. C. Diffenbach, editor of the Christian Register, appealed for "a socialized civilization, which will wipe out the paradox of want amid surplus of goods," as the only way to prevent a revolution.

* * *

Christ Depicted as Preaching On Cape Cod

On Aug. 6, in the Congregational church, Chatham, Mass., was unveiled a mural painting, 9x20 feet, the work of Mrs. Alice Stallknect Wight, suggested by the modernistic treatment of a religious theme by her son, Frederick S. Wight, whose summer studio adjoins hers. There was much speculation as to how the public would receive the picture. But the cosmopolitan audience of 300 to 400, natives and summer residents, paid it the supreme tribute of silence and rapt scrutiny. The pastor, Rev. Franklin P. Cole, contrasted it with the old masters and said: "No one can call it anything but inspiring." In the background lies the sea and the familiar coast, including the Chatham lighthouse. In the stern of a dory, rowed by two local fishermen, stands

XUM

the Christ, with arms upraised, in the same garb, light gray shirt and brown corduroy trousers, preaching to 27 members of the church, exact portraits of citizens of the town, in contemporary costumes, standing or seated on the beach in reverent attention.

The painting has attracted more than local attention. A New Haven paper editorially recalls the gospel narrative and contrasts the Galilean with the modern setting. "No minister who ever served the Chatham church has ever impressed his hearers as this mural is likely to do."

"Those who go down to the sea in ships," or in frail fisher-craft are rarely remembered by our vast inland population. But on the New England coast, they have memorials, as in this painting, and in the touching annual ceremony at Gloucester, Mass., this year observed the next day, Aug. 7. From Blynman's bridge, where the Ipswich river meets the sea, 30 wreaths of lovely flowers were cast into the tide, each as the name of one of those who have perished at sea the past year was tenderly proclaimed. Six names had been added to the roll when in the fog a steamer bore down on the schooner "Edith and Elinor" in the Bay of Fundy; and 21 when the Eleanor Nickerson was similarly cut in twain on the banks of Newfoundland.

* * *

International Reaffirmation of Faith at Northfield Conference

The Northfield general conference closed its two weeks' session on Aug. 15. Ever since its founder, Dwight L. Moody, carried his campaigns to England, a distinguishing feature of its program has been the presence of British as well as American speakers, emphasizing international understanding and cooperation in spreading the life and hope found in the gospel. The visitors make a unique contribution by their distinctive continental outlook and quiet confidence gained from contact with the old world. Using the market terms of the present day, Dr. J. Stuart Holden of London gave a paraphrase of the prophet Habakkuk: "Though all my profits be swept away and I be left without a credit balance; though all my dividends be passed; and though the value of all my securities disappears in the economic blizzard, yet will I rejoice in God and joy that I am living! The world has lost nothing till it has lost God!"

* * *

Here and There

The celestial bodies graciously advertised New England as vacation land by staging on Aug. 31 a total eclipse visible only in a belt extending across Vermont and New Hampshire and the edges of Maine and Massachusetts. Twenty-five scientific expeditions from all over the world came to make observations. The crowd of popular spectators at Concord, N. H., was so great that the militia was mobilized to keep order.

The New England council reports that a flow of orders is reopening industrial plants in all six states.

"Summer is a busy time" for Grace Congregational church, Holyoke, Mass. The total attendance at its "six forward Sundays" exceeded that of 1931 by 1,099 and 1931 by 1,802. Its calendar asked: "What family will turn out greatest number of relatives? ring up a perfect attendance? Win at least one non-churchgoer to regular attendance?"

Woodstock, Conn., has organized a council of its five churches. The second union meeting, on a hot summer evening, Aug. 4, packed the North church, with a union chorus and an audience of 250. The message: Organize to meet every community need and to "present every man perfect in Christ," was heartily welcomed.

President Harry A. Garfield of Williams college announces the reorganization of the Institution of Politics on a permanent basis to realize the original goal, a non-governmental fact-interpreting body to make authoritative comments on world affairs, or the termination of its 12 year career with the session just closed.

The "Beat Bingham movement" grows in Connecticut. At a recent rally, Rev. Ralph White said: "Mr. Bingham has been publicly censured by the senate, a humiliation imposed only three times in its history. While people in his state desperately need food, shelter and employment, his mind has been entirely taken up with a plan rejected by his party, to bring back sale of a highly taxed beer."

At Kennebunk, Maine, Samuel O. Levinson, on Aug. 27, announced his approval of Senator Borah's plan to "trade" the war debts for a general reduction of armaments. "The United States has a chance to take the initiative and do a thing hitherto seemingly impossible."

E. Tallmadge Root.

Bishop McConnell Sails For England

Bishop F. J. McConnell sailed from New York two weeks ago for England. Bishop McConnell, as president of the Federal council, will attend the Unifying conference in Albert hall, London, which consummates the merger of the three great Methodist bodies of Great Britain.

Roy L. Smith Becomes Los Angeles Pastor

Rev. Roy L. Smith, who was for many years minister of the Simpson Methodist church, Minneapolis, has accepted a call to First Methodist church, Los Angeles. Dr. Smith was to have begun his ministry as assistant to Dr. Edgar J. Helms at the Church of All Nations of Morgan memorial, Boston, on Sept. 1, but Bishop Baker of San Francisco requested his release that he might accept the Los Angeles pastorate.

Death of Dr. H. B. St. George, Episcopal Leader

Rev. Howard B. St. George, late canon of Milwaukee, and professor at Nashotah house, died Aug. 24 after an extended illness. Dr. St. George was a foremost authority in the realm of liturgics. He was a vigorous champion of the Catholic cause at the general conventions, and to his work is due much of the recent enrichment of the Book of Common Prayer.

Dr. C. T. Wilson Will Vote for Thomas

Dr. Clarence True Wilson, of the Methodist board of temperance, announces that he will vote for Norman Thomas, socialist candidate for President.

"Y" Moves for Social Rebuilding

Economic Institute in Toronto Heralds New Day—The Need of Human Control Is Stressed

(Correspondence from Toronto)

Toronto, Aug. 30.—"This is the most interesting experiment in political education which I have seen in Canada for many years"—this was the verdict of Dalhousie university's professor of international law, Dr. R. A. McKay, when he visited the first Canadian institute of economic and international affairs. This was arranged by a group of socially minded religious leaders, and housed by the national council of the Y. M. C. A. in fulfillment of the new purposes outlined at the Cleveland convention. It was distinctly left wing in its general tone and divided its time equally between lectures and discussions. The program is of interest to large numbers of people who are wondering how the Y. M. C. A. managed to get the thing done. Moreover, a considerable body of the lay leaders of the national council assembled when the program was half through and heartily endorsed both what was then being done and also some more definite steps which might commit the Y to active participation in social reconstruction along more Christian lines.

The enterprise attracted nearly 100 representative people—secretaries of the two Christian associations, men and women, business men, labor party representatives, an official representative of the Canadian Manufacturers' association (the guardian of the conservative privileged party), not to mention people from the manse. It was generally agreed that very few people went home without substantial change in outlook; and the change was most marked in those who spoke for the extreme right and the extreme left.

* * *

The Need of Human Control

Prof. R. M. MacIver presented the relation of modern politics to economics and indicated the definite breakdown of the old semi-automatic controls by competition and by gold, deliberate social control being urgently needed. As one who was for many years head of his department in Toronto university, though now of Columbia, Dr. MacIver called for a change in the attitude of the average Canadian to the United States regarded as a neighbor. This he found to be marked by a certain aloof superiority growing out of the difficulty of having a soul of one's own while in close contact with a people ten times as numerous; but as he found no such attitude on the other side he asked for a reconsideration of the aloofness. He saw no future for any dependence on wheat production because of the steady decline of wheat consumption. The outstanding fact in this course was the insistence that neither cause nor cure can be found in the material world, but in the world of the human.

XUM

Dr. John Line of Victoria lectured on the ideals and principles involved in social change, dealing with changing ideas of property, of the nation, of the state and the individual. He saw no likelihood that privileged classes will yield their power without compulsion, but he deprecated any resort to violence because of the hate thus generated and the unwisdom which generally attends such a course. He warned against the tendency to use Wiclif's name as a symbol of evangelical religion, holding that if alive today he would be found not in the Protestant church but with Bertrand Russell. In no college which bears Wiclif's name is that reformer read, and if he were read he would be recognized as the father of nationalism as against the religious unity of the race.

Prof. Norman Mackenzie from the international labor office of Geneva traced the growth of world government, first, in the British commonwealth of nations, which he found to be without precedent or parallel in that it is purely a cooperative association with no central control or direction. In this he saw the greatest actual achievement in the field of Christianizing the political order. The difficulties involved for Canada were frankly faced and the influence of her government in terminating the Anglo-Japanese alliance was shown to represent the actual freedom of view in the dominions, thus making for world peace.

* * *

Toward Socialism Or Fascism?

Rather more grave was the outlook presented by Prof. J. F. Parkinson, late of the London school of economics, as he showed the situation facing the Canadian people. With less proportional unemployment than in the United States, the dominion was presented as being in worse condition in this respect than Britain, and as facing a permanent decline of national income. But he warned against any purely national or local effort to relieve the world crisis. He saw this continent heading not for socialism but for the fascist state bacause of the dearth of knowledge, wisdom and skill among the people at large.

Rarely in Canada has there been such an arena as this, where Jew and Christian faced the same problems and learned respect for each other in the process. The judgment of those present was unanimous that the experiment must pass over into a permanent enterprise. The gravity of the economic crisis slightly diverted the aim of the institute this year from its primary interest of peace. But as nearly all the members were active pacifists the great need was to study the positive treatment of the situations which make war probable. One significant fact was that, towards the close, the representative of the manufacturers' association declared for himself and for his association in favor of a lessened return from production to money, and a larger diversion to those who represent work or the consumers.

The Imperial economic conference formed the background of these proceedings; but at the institute opinion was unanimous that an imperial association which menaced intimate relations with other nations would be loss rather than gain for the world.

ERNEST THOMAS.

No Hard Times for Luzon Tribes

Simple Life, Few Needs, Found Among Former Head Hunters—Mission School Achievements

(Correspondence from the Philippines)

MANILA, July 18.—I recently spent two weeks in the northern part of Luzon among the non-Christian tribes of Kalinga and Ifugao. These former head-hunters know only the simple life. For that reason the depression has not hit them and the word crisis (pronounced with both *i*'s short) has not been incorporated in their dialects as it has in many lowland vernaculars. The few things they buy—g-strings, cloth for skirts, now and then a bolo (large knife), an occasional crowbar, chickens and pigs—have decreased in price. The income from what they sell is always so small that a few cents less does not create a depression. People who do their work and keep up their courage on sweet potatoes much of the time; on rice and sweet potatoes part of the time; and on rice, sweet potatoes, rice wine and meat during thanksgiving seasons have too much backbone to complain about "hard times."

This attitude cannot be attributed to the lack of a sense of need. I had opportunity to confer with nearly 300 Kalingas and Ifugaos in both small and large groups in ten localities. Without exception when I asked what their barrios needed most, they mentioned economic wants. They need crowbars, spading forks, and shovels to repair stone terrace walls and mud dikes and to prepare the soil for planting. A common crowbar costs three dollars. They want seeds, seedlings and cuttings for a larger variety of fruit trees and vegetables. They desire relief from taxation so they may use their meager income for agricultural improvement. The first year the government levied taxes for the upkeep of their provincial roads, one old gentleman as a sort of perpetual protest named a newly born granddaughter "Road Tax." They mentioned galvanized iron pipes to replace the wooden conduits which carry irrigation water across streams and rot out in a single year. They said jobs as foremen on public works should be furnished their high school graduates instead of giving those plums to the lowlanders and offering the mountaineers only poorly paid, common labor. They felt a sense of economic need and they didn't hesitate to state their wants.

* * *

Medical and Educational Needs Recognized

Usually after they had thoroughly discussed their economic necessities, and just as thoroughly chewed their pellets of betelnut, these barrio groups would ask for better medical and educational facilities. The seven-year itch or any other skin disease is just as inconvenient for the uplander as for the lowlander and he ought to have relief. Malaria and tuberculosis take their toll in the mountains. If the places we visited and the statistics we secured in several barrios near Kiangan are typical, the rate of infant mortality is alarming. In one village of eight families seven babies were born in the last three years and four of them died under one year of age. In a second barrio, three were born to nine families in 1931 and all died before their first birthdays. In a third, where 15 families live, four infants were born in the last three years and two died under one year of age.

* * *

What Mission Schools Are Doing

Mission schools both Catholic and Protestant in Kalinga and Kiangan meet some of the barrio needs by conducting dispensaries and holding clinics; by urging the people to construct better houses and to keep both homes and yards clean; by teaching trades and giving young people high school training; and by instilling other principles of the Christian religion. Martin Guinid, a young Ifugao who recently finished high school at the Kiangan academy, an excellent school conducted by the United Brethren, went out during vacation, got together two or three barrio groups of children, gave them daily baths, taught them simple lessons in hygiene, told them Bible stories and taught them songs. A farmer needed to rebuild his house, and Martin persuaded him to construct it on different lines, larger, lighter and more attractive than it had been. This young enthusiast experiments in his Kiangan garden with vegetables not grown generally in Ifugao and then takes seed or seedlings to the farmers. He is a preacher but his "good news" touches life at any point and consists in about 95 parts deeds and five parts words.

As one of the direct results of this visit, the National Christian council has arranged for Dr. F. C. Laubach to spend two or three weeks in Kalinga and Ifugao, launching the kind of literacy work through which 41,000 Moros of Lanao have learned to read in the last two years.

E. K. HIGDON.

Dr. MacMillan, of the Methodist Board of Education, Is Drowned

Dr. Joseph P. MacMillan, for the past eight years assistant secretary in the division of educational institutions of the Methodist board of education, was drowned while swimming in Lake Michigan, on Aug. 20. He had been on an outing with his family on the sand dunes of northern Indiana. Dr. MacMillan was educated at the University of Pennsylvania and Drew. Secretary Eiselen writes that "his tragic death means irreparable loss to the cause of Christian education."

America's Week of Prayer Oct. 2-8

Confession that "we have worshiped at the shrine of false gods, mammon, money, things, production, bigness, nationalism, individualism, social injustice, pleasure, amusement, high living and careless thinking" is contained in the call to a nation-wide "week of repentance and prayer" to be observed by the churches of America Oct. 2-8. The call is signed by the leading officials of 26 evangelical denominations. The movement originated with the 1932 Presbyterian general assembly at Denver.

XUM

Asks Hoover Stand on Prohibition

Bishop Blake Writes Letter to the President—Violence of Third Degree Death Is Challenged

(Correspondence from Detroit)

DETROIT, Sept. 2.—Bishop Edgar Blake, successor to Bishop Nicholson in the Detroit M. E. area, is out with an open letter to President Hoover in which he asks him some pointed questions on his prohibition stand. Declaring that he has publicly commended the President's administration on numerous occasions, and that he has "undeviating confidence" in the President's purposes, Bishop Blake calls on him to explain what kind of "guarantees" can be placed in the constitution to protect each state from interference and invasion by its neighbors, and at the same time to prevent the return to a saloon system "with its inevitable political and social corruption." If the President answers this letter, it should be mighty interesting reading.

* * *

Resentment Aroused by "Third Degree" Death

Public sentiment in this city has been deeply stirred by the fatal shooting of a crippled burglar, named David Cantor, from whom policemen were attempting to secure a confession. Not only did a policeman shoot the cripple, but he was beaten severely by two officers before the shooting. Before he died he dictated a damaging indictment of the policemen whom he claimed gave him the "third degree" with a vengeance. The newspapers devoted much space to the affair, and as a result the coroner impaneled a jury composed of six well known Detroiters, and among these two widely influential religious leaders, Rev. M. S. Rice, minister Metropolitan Methodist church, and Rabbi Leon Fram, associate of Dr. Leo Franklin at Temple Beth El. After listening to extended testimony the jury returned a verdict to the effect that "unnecessary force" had been used in the handling of the prisoner, and recommended a grand jury investigation. The apparent brutality in this instance has intensified popular feeling, since this is the third fatal third degree case to occur in this country within the last few months.

* * *

Ministers Tour Scotland

The writer of these items spent a most enjoyable month preaching in Glasgow and seeing Scotland between Sundays. His traveling companions on board the Duchess of Richmond going over were Dean Kirk B. O'Ferrall of St. Paul's cathedral, Dr. Chester B. Emerson of the North Congregational church of this city, and Rev. Donald Wonders, Episcopal rector of Sandusky, O. Later Drs. Emerson, Wonders and the writer motored 800 miles together in the land of the heather. It is truly a rugged and romantic land; the industry and thrift of the people is everywhere in evidence. Religiously the Scotch seem not to have lost anything of their far-famed fervor. The reunion of the Presbyterian bodies in Scotland greatly impresses the visitor. On the whole the spirit of the people on the other side is admirable. We did not anywhere hear the words "depression" or "hard times," but on numerous occasions were greeted with "cheerio."

* * *

Bethel Evangelical Minister Resigns

Rev. Charles J. Keppel has resigned from the pastorate of Bethel Evangelical church. In a statement given to the press Dr. Keppel said that his resignation was forced and that he was caught between liberal and conservative elements in the congregation. He came here two years ago from a successful career in religious education and impressed those who came to know him in this city as a quiet gentle soul and a devout scholar. Bethel Evangelical is Reinhold Niebuhr's old church, and it has never been quite the same since he left it for a professorship at Union seminary, New York, some four years ago. Succeeding a celebrity sometimes taxes the resources of a saint.

* * *

And So Forth

Senator James Couzens celebrated his 60th anniversary recently. The event took a form that must have been immensely pleasing to Michigan's senior senator. More than 150 children were guests at his lovely country home; not the children of the rich and the especially privileged, but the children who had not been favored by fortune until Senator Couzens' benefactions opened up new and wonderful opportunities for them.

Dr. Gaius Glenn Atkins of Auburn seminary was the much appreciated supply at North Congregational church during August, where not only the members of that congregation, but of Dr. Atkins' former charge, the First Congregational, united to hear him.

EDGAR DEWITT JONES.

Dr. W. H. Boddy Goes to Minneapolis Church

Rev. William H. Boddy, for the past nine years minister of First Presbyterian church, Chicago, has accepted a call to the pastorate of the Westminster church, Minneapolis, and will begin his service there in October. The Westminster church is in the heart of the downtown section of Minneapolis; it is unique in that it operates a hospital and has also a neighborhood house. The church maintains a business staff, freeing its minister from administrative details. This church extended a call to Dr. Boddy about two years ago, when its pulpit was vacant, but at that time he declined the call.

Presbyterians Send Out Missionaries

Eighteen missionaries under the Presbyterian board of foreign missions sailed for their posts the third week of August. Ten of them have been assigned to India.

Young People's Work This Fall Will Emphasize Social and Economic Questions . . .

Here is a NEW and practical guide to a study of these questions

THE PROPHETS AND THE PROBLEMS OF LIFE

By SIDNEY A. WESTON

Author of "Jesus and the Problems of Life," "Jesus' Teachings," Etc

This country and other countries are in the depths of a world economic depression, as to the causes and remedies of which no one seems agreed. This situation has brought social and economic questions to the front and young people are showing a deep interest in them. They are asking about the causes of suffering and poverty in the world; and they would like to discover, if possible, ways in which they can help to eliminate these evils, and build a better social order.

THE PROPHETS AND THE PROBLEMS OF LIFE is an attempt to give young people a guide to a study of these and other disturbing questions. It is a course of eleven studies based on the great teachings of Amos, Hosea, Isaiah, Micah, Jeremiah, and the Book of Jonah, which have a vital message for our modern world.

PRACTICAL AND CLOSE TO LIFE

The author has taught this course in many types of young people's groups and most of the problems and illustrations are actual experiences of members of those groups. It is, therefore, practical and close to life.

208 Pages. Paper, 35 cents; Cloth, 65 cents
(No Teacher's Help Required)

At Your Bookstore

BOSTON • THE PILGRIM PRESS • CHICAGO

By Herbert L. Willett

THE BIBLE THROUGH *the* CENTURIES

"Covers the whole field of the what why, who and how of the Bible."
International Journal of Religious Education ($2.50)

THE JEW THROUGH *the* CENTURIES

"He who would know the race which gave the world the prophets and the Redeemer should acquire this book. He will want to keep it in his library, after his first reading, for study and reference."
The Religious Book Club ($3.00)

Order from Your Bookseller or the Publishers

WILLETT, CLARK & CO.
440 S. Dearborn St. Chicago

ANTHOLOGIES OF QUOTABLE VERSE
By THOMAS CURTIS CLARK

POEMS OF JUSTICE

A book for these times. A compendium of the great utterances of past and present, by seers and poets, on the subjects of social justice, universal brotherhood and world peace. "A new bible of brotherhood." 350 poems included. "This is an inevitable book. It will live for a generation," says Halford E. Luccock of "Poems of Justice." *Attractive green cloth, $2.00.*

QUOTABLE POEMS
VOLUME ONE

"Here is a different anthology. It has tone. The 500 poems included have been selected from the whole pageant of English and American poetry with great care and discrimination." (Boston Globe) (A special section—100 pages—"Poems for the Great Days of the Year.") *Blue cloth, $2.50. Morocco, $3.50.*

QUOTABLE POEMS
VOLUME TWO

Meets the demand of the 20,000 users of Quotable Poems, Volume One, for still more poems of the classic and modern poets that are brief, telling, quotable. 560 poems included. "What this Volume Two did for me was to open my eyes to the treasures which I had hitherto missed," says Bishop McConnell. *Maroon cloth, $2.50.*

Volumes I and II of "Quotable Poems," boxed, $5.00.

Willett, Clark & Co.
440 S. Dearborn St., Chicago :: 300 Fifth Ave., New York

Holds Ottawa Results Scant

Seen as Bargain Market—Will It Lead to World Economic Meet?—Dr. Hough at City Temple

(British Table Talk)

LONDON, Aug. 23.—I am writing these notes in a house by the shore of the Blackwater, the broad estuary which runs into Essex. Here the Roman legions came and built great fortresses. Here St. Ched, the evangelist of Essex, built St. Peter's-on-the-wall out of material left by the Romans, and the church stands to this day. The estuary today is lined with idle steamers, moored here for economy. There must be 30 or 40 of them. They make a beautiful picture, and are at the same time a portent of these days—idle steamers mean a lack of traffic between nations. They tell of a check in the trade currents of the world. The stream of commerce does not flow freely.

Ottawa, so our scribes tell us, has done something to encourage trade between the nations of our commonwealth. The close of the conference has been hailed by a chorus of rather sober approval. But to a lay student of such matters there appears to be a great fuss about very little. Much may follow, but as yet I can see little reason to believe that these idle steamers will soon sail away from the Blackwater. We are pledged to some changes of policy. Wheat, copper, zinc and lead, for example, are removed from the free list. In order to increase the wholesale price we have engaged to restrict our imports of meat. What we receive in return is a better chance of competition in certain markets of our dominions, but in all these arrangements there are so many provisos that no one is clear what will be the result. So much depends upon the interpretation made by the dominions of the general principles. It is agreed, for example, that tariffs shall not be used to foster inefficient industries; but who is to decide?

There are many who are disappointed at the result of the conference, it has not gone far enough for them; while there must be liberals and free traders, at present loyal to the national government, who also think the pass has been sold.

* * *

Will Ottawa Lead to a World Economic Conference?

In some way not yet disclosed it is held that Ottawa leads the way towards a new liberation of world trade and prepares the way for the world economic conference. But if that conference is to be a success, it will demand from its members more vision than Ottawa revealed. They may have talked of the ideal of a commonwealth sharing its gains, but in reality there were at Ottawa a number of very clever and very determined business men making the best bargain they could for themselves. The world conference will need another spirit than that.

Dr. Hough at the City Temple

On Sunday evening I was able to steal into the City Temple while Dr. Lynn Harold Hough was preaching. The service which I had been taking was half-an-hour earlier than his. It was an interesting experience to hear my friend nearing the end of his sermon and to read backward the previous stages of the spiritual journey. It was a great theme and in the handling of it, as I could tell at a glance, the preacher held the large congregation. "When the City of God was an Alien Town," was the subject. The preacher recalled the incident in Judges, "When they were by Jebus the day was far spent, and the servant said unto his master, Come, I pray thee and let us turn aside into this city of the Jebusites, and lodge in it. And his master said unto him, 'We will not turn aside into the city of a stranger, that is not of the children of Israel.'" Yet that alien town became the city of David, and the city of the great spiritual voices. There are many alien towns like that and the call of the Christian is to make each Jebus into a city of God. Among these alien towns are the modern industrial and that international scene over which Mars presides. And there is a Jebus in every one of us. This was great and polemic preaching. Dr. Hough has had a memorable ministry in Glasgow and London, and has found time to fly to Geneva and Paris between whiles.

* * *

A Friend and Biographer Of Spurgeon

The Rev. W. Y. Fullerton died last week. In many ways he had served the Baptist community, and had always borne himself as a single-minded servant of God. He was loyal to the memory of his great teacher and friend, Charles Spurgeon, and he walked to the end in the old paths. But there was in him a generous charity, which made him free from bitterness in controversy. For some time he was an evangelist. Latterly he had been for a long time one of the secretaries of the Baptist Missionary society.

* * *

And So Forth

The cotton trade seems on the verge of disaster. The operatives refused to call a "lightning strike" but unless an agreement is made before Saturday next, Aug. 27, there will be a strike. The trade is bad; the employers say that they cannot carry on upon the old scale of wages; the men assert and independent inquirers admit, that there is truth in their plea, that the trade is extravagantly and wastefully managed and needs overhauling. But if that is to be done, it will take time.

The B. B. C. began last evening a new series of television transmission. This is sure to mark the beginning of a new interest in a science which is bound to come.

There is no need to be in any hurry to consider the government's suggested solution of the communal problem in India. It has been made clear that even now, if the Indians will get together and provide an agreed solution of their own, the present one will fall to the ground. The Moslems look upon it more favorably—though even they are critical—than do the Hindus and the Sikhs.

EDWARD SHILLITO.

Violence Toward Miners Protested

U. of C. Professor Gives True Version of Student Relief Expedition—Plan Wet Poll of Congressional Candidates

(Correspondence from Chicago)

CHICAGO, Sept. 3.—Professor Frederick L. Schuman, of the department of political science, the University of Chicago, has written a vigorous protest to the Chicago Tribune concerning its account of the expedition of the midwest college committee for investigation and relief of Illinois coal miners. Professor Schuman was a member of the faculty group advising the committee which, it will be remembered, was proceeding to Benton, Ill., to distribute a ton of foodstuffs and clothing, but was turned back by armed deputies who threatened its members with arrest or shooting if they crossed the county line. Says Dr. Schuman: "The members had no objections whatever to 'rough verbal treatment,' and no complaints about 'being forced to spend Monday night in the open air of a tourist camp.' They had planned to spend the night outdoors. What they do object to most emphatically is the unlawful armed blockade maintained around Franklin county by the so-called 'forces of law and order.' These forces appear to be determined to prevent charity or investigation by impartial outsiders. One murder has already occurred in Benton and more violence is in prospect—not, be it noted, by any acts of miners or students, but by action of the thugs employed by mine operators and sheriffs to prevent peaceful picketing and to starve and terrorize miners into submission."

The situation is admittedly a difficult one. The local unions have accepted a wage reduction to $5 per day after many months of unemployment, but the union miners of other Illinois counties and of southern Indiana object to such a wage cut, particularly in view of the short hours upon which they are compelled to work. About 25,000 miners from other sections of Illinois organized an invasion of the counties where an attempt was being made to open up the mines, with the object of peaceful picketing, but were turned back with heavy casualties. They were totally unarmed and put up no fight, but they were fired upon by machine guns, and were easily scattered after several persons were wounded and one or two killed.

* * *

Destitution of Long Standing

For over two years there has been very little work in the mines of Franklin, Williamson and Saline counties, and on April 1 they closed down completely, the operators claiming that it was impossible to work the mines profitably on present wage scales in view of competition from non-union mines. But before April 1, conditions were even worse for the miners than they are today, for it was not until that date that funds from the Illinois emergency relief commission began to be allocated to meet the desperate situation. Before April 1, while the mines were still operating, investigations show that in many communities in these counties school children were 50 per cent undernourished. Approximately one in four persons in the counties are now being fed and partially clothed by unemployment relief. Relief administrators state that 82 per cent of the total receiving help are miners. This is a new experience for miners. Up to the collapse of industry in 1929 the miners' union took care of their injured, sick or indigent members. Millions of dollars were spent on hospitalization, sick relief, insurance, strike benefits, etc. But now union funds are exhausted and the miners are driven to depend on outside help.

* * *

Chicago's 1932 Relief Campaigns

Chicago's 1932 relief drive is now getting under way. Strictly unemployment relief, this year, will be cared for by federal and state aid, but outside of this are vast and vital needs to be met. Free hospitalization and medical care, care of the aged, child welfare, and family relief due to sickness or other causes than unemployment, must be handled by private agencies. And the volume of such need has, of course, multiplied enormously.

* * *

Wets Poll Congressional And Senatorial Candidates

It used to be only the drys who, publicly at any rate, polled political candidates as to their stand on prohibition legislation. An indication of the change taking place in the American scene is the announcement of the Illinois division of the Association against the prohibition amendment that they will poll all republican and democratic candidates for both branches of congress, asking for a definite statement as to their position on the wet and dry issue. "While the position of many candidates on repeal is well known," says Vice Chairman Winston, "we want direct confirmation from the candidates themselves."

* * *

And So Forth

Newspaper reports say that the grand old man of American football, A. A. Stagg, will retire as active football coach at the end of the current season. This season will be Stagg's 41st at the University of Chicago. At the close of this season, it is said, he will devote all his time to his position as athletic director. Mr. Stagg, who has passed his 70th birthday, holds a full professorship in the university.

Mayor Cermak is telling the world. On a rest trip to Europe he is also acting as an advance agent of the coming exposition in Chicago.

CHARLES T. HOLMAN.

Dr. Eastman's New Peace Play

"The Great Choice" is the title of a new one-act peace play by Prof. Fred Eastman announced by the Samuel French company, dramatic publishers of New York city. The choice is between loyalty to one's conscience and loyalty to the state when the two come in conflict. The announcement says that the play is an incident of the next war, emotionally powerful, and that it is modeled upon Sophocles' "Antigone." The cast requires four men and four women.

• COKESBURY •

NEW BOOKS—so good that even in a year of uncertainty to both publisher and author we could not keep from publishing all of them. *Note the very modest Cokesbury prices.*

Pastoral Psychology
by KARL RUF STOLZ
A pertinent, impressive, helpful study of the function of the Christian religion in the enrichment and recentering of personality—set forth with clarity and vigor. "Indispensable to a minister in these days when so many personalities break under the pressure of modern conditions," says *Norman E. Richardson.* Octavo, $2.

My Job: Preaching
(WITH SAMPLES)
by BURRIS JENKINS
"The Cokesbury Pulpit" of the Fall—eighteen full-length sermons by one of America's most popular preachers. Messages helpful to all preachers and laymen. $1.50

The Pastoral Ministry
by HAMPTON ADAMS
You probably never heard of this author. But he is pastor of a thriving church of 1000 members in the capital city of Kentucky. *Roger T. Nooe,* Practical Theology lecturer, Vanderbilt School of Religion, says, "He points the way for emancipation from being busy here and there to the one thing the preacher is called to do." $1

The Cokesbury Funeral Manual
by WILLIAM H. LEACH
Another notable, useful, timely compilation by the editor of *Church Management.* Reproduced are the historic funeral liturgies of Protestantism; hymns, poems, and prose that afford consolation to the bereaved; selected prayers, texts, and an excellent group of funeral sermon outlines; well-selected material for the burial of children, youth, adults, and the aged. *224 pages; edges red under gold; morocco-cloth binding; silk bookmark.* $1.

Inspirational Prose Quotations by JOHN W. HORINE
Whatever the subject of an address, lecture, article or sermon, this book — with its 2500 meaningful, purposeful quotations (in more than 300 classifications) will help the preacher when he needs help most. "400 Wise Men Under One Roof . . . holding the power of uplifting the human spirit," notes *N. Y. Times Book Review.* Octavo, $2.50

The Book of Daily Devotion
by ELMER T. CLARK and W. G. CRAM
For Each Day an appropriate, full-length scripture selection, a choice inspirational poem, and a reverent, purposeful prayer. A book for the preacher's own devotions and worship programs, and an unusually valuable collection of devotions for the Christian home. *Beautifully bound in blue suede.* $1.50

• GOOD BOOKS •

COKESBURY PRESS, Nashville
Richmond, Va. Dallas, Tex. San Francisco
At Your Own Religious Bookstore or Nearest Address

Catholics Frown on War Memorial

Other Churches Approve Anzac Memorial—Sunday Hiking—Religious Education in State Schools

(Correspondence from Australia)

COULBURN, N. S. W., August 2.—Sydney has at last taken definite steps towards the erection of its war memorial. A short time ago a large number of people assembled in Hyde Park to witness the laying of the foundation-stones of the Anzac memorial building. His excellency the state governor laid the first stone as a representative of the soldiers. The second was laid by the premier as representing the citizens. The lord mayor presided as the first citizen of Sydney, representing the subscribers to the memorial. Dean Talbot, senior chaplain to the Australian military forces, offered a prayer of dedication, in which he expressed the hope that the memorial would ever stand as a reminder of the great example of faithfulness and endurance, even unto death, of the Anzacs who made the supreme sacrifice, and that the spirit of service and self-sacrifice shown in the war might flourish in the days of peace.

All churches were represented except the Roman Catholic. This was no surprise in view of considerable correspondence which had appeared in the press for some weeks prior to the ceremony. Through his secretary the Roman Catholic coadjutor-archbishop (Dr. Sheehan) had publicly stated that he declined the invitation to be present either in person or by proxy, because there was to be a form of religious ceremony at that ceremony—"obviously intended only for Protestants." Later his grace's secretary amplified the objection by stating that there should be no religious element in the laying of a foundation-stone of a war memorial. In view of the fact that the archbishop represents a minority of 19 per cent only, many people resented his remarks, and his absence did not in any way interfere with the ceremony which was identical with that conducted at the Sydney cenotaph years ago. His excellency the state governor expressed the feelings of all present when he declared that the monument would be not a glorification of war, but an inspiration to peace.

The coadjutor-archbishop, and many Protestant clerics also, have made vigorous protests against a group of statuary entitled "The Crucifixion of Civilization" which will be part of the Anzac memorial. It is felt that the figure of a nude woman on a cross will be "a travesty of the Christian symbol of redemption, and that a public memorial of this nature should be void of offence to any section of the Christian community." The designer, Mr. C. Bruce Dellit, states that he was anxious to avoid anything in the nature of a tomb or cenotaph, and that the thoughts uppermost in his mind were courage, endurance and sacrifice.

* * *

Sunday Hiking Threatens Lord's Day Observance

The latest craze in Australia is "Sunday hiking." The railways advertise a "mystery" train to leave a certain station on a Sunday morning at a stated hour. The "mystery" is the unknown destination. The thing has caught on, and is becoming increasingly popular. Last Sunday it took ten long trains to accommodate the hikers—the largest excursion at one time for many years, in this part of the world. Church-loving people view with alarm this new temptation to young people to forsake the churches and desecrate the Lord's day. The council of churches at its last meeting carried the following motion: "That this council remonstrates with the business firms concerned for promoting Sunday 'hikes,' and the minister of transport for running 'hikers'' trains on Sunday, hereby unnecessarily increasing the amount of Sunday labor and contributing to the secularization of the Lord's day. The council suggests that Saturday would be a more suitable day for such purposes." At the last big hike a clergyman addressed 5,000 people and lamented the fact that his clerical brethren discountenanced Sunday hiking.

In view of the fact that there is no society in Australia whose special duty it is to look after the preservation of the Lord's day, the N. S. W. council of churches has created a committee to assist it in undertaking the work as far as possible.

* * *

Religious Education in State Schools

In view of the general elections next year a movement is being inaugurated to secure religious education in the state schools in South Australia. Already the matter has been publicly approached and the council of churches has arranged for a widely representative conference so that a common platform may be decided upon. In the state of N. S. W., and other states, religious instruction has been given for many years in the state schools. The first half-hour of one of the school days, agreed upon by all parties, is handed over to the churches of all denominations. Each denomination has a classroom assigned to it, and the children of that denomination are seated by their teachers ready for the religious instruction period by their respective ministers. There is perfect harmony. Your correspondent, who has 13 schools in his parish, has just returned from one of them. In the next room, visible through the glass partition, a Roman Catholic priest was shepherding his flock; across the hall the Baptists, Methodists,

Take Thought for the Religious Education of Your Youth

The 20th Century Quarterly

The 20th Century Quarterly is just completing its 14th year of publication. Its vigor, its timeliness, its understanding of the problems of modern youth and young adults, its direct and thoughtful study of the Bible itself, have given it first place among Quarterlies treating the International lessons.

Note its attractive departments, and its authoritative contributors

Clearing Up Difficult Points.....Herbert L. Willett, Jr.
At Grips With the Lesson.....Albert Buckner Coe
The Lesson Brought Down to Date.....John R. Ewers
Pointers.....Roy L. Smith
The Lesson Forum.....Stanley I. Stuber
The Prayer Thought.....John Timothy Stone

Thomas Curtis Clark, Editor

SPECIAL! With the current year, the Quarterly inaugurates its new full-page Lesson Forum, in which Stanley I. Stuber, Colgate-Rochester graduate, minister, author, states for each lesson, five *problems* of modern life to which the lesson brings illumination. Look over the Autumn Issue, with its new FORUM, and you will agree that here is a Quarterly that boldly faces TODAY, and points the way for the young adults of this confused time.

A postcard will bring you a free sample copy.

THE 20TH CENTURY QUARTERLY: 440 S. Dearborn St., Chicago

Anglicans and Salvation army were all at work. Afterwards the teachers provide morning tea for the visiting clerics. It is a fine thing to be able to give religious instruction with the school discipline behind you. Of course many of these children come from homes which are quite irreligious, but in this way we are able to give them religious instruction.

A. CROWTHER SMITH.

Episcopal Church of the Air Is Inaugurated

The department of publicity of the Episcopal national council has arranged with the Columbia broadcasting system for a series of eight nationwide broadcasts, beginning Sept. 11 and continuing at intervals until May 7, 1933. The series will be broadcast from Boston. Bishop Sherrill's opening broadcast, Sept. 11, was scheduled for 9 a. m. Succeeding broadcasts by Bishops Woodcock, Darst, Page, Creighton and others will follow a 10 a. m. schedule.

Death of Edith Lloyd Jones Of "Unity"

In the death last month of Mrs. Edith Lloyd Jones, who served as assistant editor and later managing editor of "Unity" from 1898 to the present year, liberal journalism suffered a real loss. Associated for many years with Abraham Lincoln center, in Chicago, Mrs. Jones was closely identified also with the publication which its editor, Jenkin Lloyd Jones, had made famous. Upon her marriage to Dr. Jones in 1915, she took upon herself even greater responsibility. During most of the period since Dr. Jones' death, in 1918, John Haynes Holmes has been editor in chief of "Unity" and Mrs. Jones has been managing editor.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Bird of Paradise

(Dolores Del Rio, Joel McCrea) (RKO) Effective screen version of the tragic love of a white man for a princess of the South Sea Islands. Thrilling action, beautiful photography, against background of native superstition, tribal ceremonials, etc. Del Rio notably fine as heroine.

A: Good of kind. Y: Doubtful. C: No.

Divorce in the Family

(Jackie Cooper) (MGM) Fine work by Jackie as unhappy little son of divorced parents, both still devoted to him. Strong supporting cast with two exceptions. Generally human, appealing story, but dialog and actions are sometimes more theatrical than realistic. Mostly convincing.

A: Good. Y: Very good. C: Good.

Exposure

(Lila Lee, Walter Byron) (Tower) Belated picture of the tabloid-newspaper-thriller cycle, of some real merit in plot, human interest, and acting of the leading roles. Much of it rings true, but some situations and episodes are trite and cheaply sensational.

A: Passable. Y: Doubtful. C: No.

Lily Christine

(Corinne Griffith, Colin Clive) (British-made) Rather interesting and fairly convincing picture, sincerely played and directed, concerning two fine English people whom circumstances involve in serious divorce tangle. Fine acting by Colin Clive.

A: Fairly good. Y: Better not. C: No.

Mr. Robinson Crusoe

(Douglas Fairbanks) (U. A.) Light, breezy, whimsical picturizing of extremely modern Robinson Crusoe in self-chosen exile on South Sea island. Builds in few months elaborate living quarters and ingenious mechanical contraptions—which could not be done single-handed in 20 years.

A: Fairly amusing. Y: Amusing. C: Amusing.

Passport to Hell

(Elissa Landi, Paul Lucas) (Fox) Complicated, improbable story. "Heroine" tricks young German military officer into marriage, in order to escape prison camp. He is assigned to post in the African jungle. She falls in love with young engineer. Confused situations result in suicide of husband. Waste of good cast.

A: Hardly. Y: No. C: No.

Speak Easily

(Buster Keaton) (MGM) Riotous slapstick comedy with Keaton as ridiculous college professor tricked into becoming backer and manager of cheap theatrical show which becomes ludicrous Broadway success. Naive antics with some questionable burlesque sex stuff. Tries hard to be funny and partially succeeds.

A: Silly. Y: Doubtful. C: Hardly.

Best Recent Films for Family:

Congorilla
Make Me a Star
My Pal the King
Rebecca of Sunnybrook Farm
70,000 Witnesses
Tom Brown of Culver

Films of Especial Interest for Adults:

Almost Married
American Madness
The First Year
Reserved for Ladies
Lady and Gent
Washington Masquerade.

BOOKS RECEIVED

Calvin, a Modern Biography, by Jean Moura and Paul Louvet. Doubleday, Doran, $2.50.
The Israel Saga, by Brooke Peters Church. Macmillan, $3.00.
The Incomparable Jesus, by Rollin H. Ayres. Badger.
Unto the Hills, a Story of the Blue Ridge Mountains, by Neville Calmes. Revell, $2.00.
The Four Marys, by Agnes Sligh Turnbull. Revell, $1.50.
Boys' Adventure Library, edited by K. L. Bemis. Revell, $2.00.
Torrent, by Burris Jenkins. Bobbs-Merrill, $2.00.
Ozora Stearns Davis, His Life and Poems, by Grace Tinker Davis. Pilgrim Press, $1.50.
Magicians, Seers and Mystics, by Maurice Magre. Dutton, $3.50.
How to Use Your Church, by Louis Jabine, Macmillan, $1.00.
Poets and Their Art, by Harriet Monroe. Revised. Macmillan, $2.50.
A New Deal, by Stuart Chase. Macmillan, $2.00.
The Idealist View of Life, by S. Radhakrishnan. Macmillan.
Introduction to Religious Education, edited by J. M. Price. Macmillan, $2.25.
Farmington, by Clarence Darrow. New edition. Scribners, $2.00.
Humanism as a Way of Life, by Joseph Walker. Macmillan, $1.25.
The Complete Book of Parties, by Marget Lockwood Andrews. Funk & Wagnalls, $2.00.
Pastoral Psychology, by Karl Ruf Stolz. Cokesbury, $2.00.
The Pastoral Ministry, by Hampton Adams. Cokesbury, $1.00.

Come and forget your troubles at FRENCH LICK!

NOTHING else like it under the sun! French Lick's the one place that's never been successfully imitated. Life here's so varied, gay, amusing, so Continental in its manners.

Put your whole athletic repertory in action—or don't even indulge in any sport. It's delightful either way. Roam over the hills with a brassie or a bridle in your hands—or lie around in the sun. Soak up health in the waters from good old Pluto, Bowles and Proserpine Springs. Dance or play bridge or any other game!

Frankly our early Fall register lists the smartest names of all the year—you're sure to find a well-traveled, interesting, pleasure-loving crowd here now. It's so easy to get here by train or by motor and it costs so little to enjoy this foreign-spa atmosphere.

This may be your first trip to French Lick, but it won't be the last.

Meals and room, with private bath, from $10 per day; with toilet and running water, $9; running water only, $8.

Write or wire for reservations
Illustrated booklet on request

FRENCH LICK SPRINGS HOTEL COMPANY

French Lick, Indiana — "Home of Pluto Water"
T. D. Taggart, Pres. — H. J. Fawcett, Mgr.

Be patriotic—spend your vacation in America

PULPIT and CHOIR GOWNS
Embroidered Pulpit Hangings
Bookmarks, etc.
Custom Tailoring for Clergymen
Specialists in Church Vestments and Embroideries for half a century
COX SONS & VINING
131-133 E. 23d St. New York

DR. S. PARKES CADMAN
Chairman

DR. HARRY EMERSON FOSDICK

BISHOP FRANCIS J. McCONNELL

DR. CHARLES CLAYTON MORRISON

DR. HOWARD CHANDLER ROBBINS

MISS MARY E. WOOLLEY

EDITORIAL COMMITTEE

the RIGHT BOOKS ARE FRIENDS

Books are like people.

Many of them you never get to know. Others become casual acquaintances. A few become fast friends.

How often have you regretted overlooking, for a time, books which lent genuine joy, inspiration and help, when you discovered them? How often, too, have you begrudged the time and money wasted on books whose promise went unfulfilled?

The purpose of the Religious Book Club is to help you find at once those living books which will add so much to your library. Its further aim is to help you avoid books of less consequence, thus saving your time and money.

The counsel of six outstanding religious leaders is always available to members of the Religious Book Club. The monthly Bulletin is free.

Membership costs nothing. There are no dues or fees. Members, upon joining, are asked to take at least six books a year. But now you may test Religious Book Club service without obligating yourself until you are satisfied that it is good. The attached coupon will enroll you on a trial basis and bring you a good book free.

You may resign and stop service immediately merely by returning the free book within 30 days. If you keep the free book, thus indicating your satisfaction, you will be regularly enrolled for one year.

Sign and send in the coupon. Test this service now.

ENROLLMENT BLANK cc59

RELIGIOUS BOOK CLUB, Inc.
(*With which has been merged the* CHRISTIAN CENTURY BOOK SERVICE)
80 LaFayette Street,
NEW YORK, N. Y.

You may enroll me as a subscriber to your service and send me without cost the book checked below. If I keep it, I am committed to the purchase of not more than six books during the coming year and I agree to notify you promptly during any month in which no book is wanted. I reserve the right to cancel my subscription within 30 days merely by returning the free book. The price of the book sent to me each month is to be the publisher's price, plus postage. A bill is to be sent with each book and I agree to pay it upon receipt.

☐ **A HISTORY OF CHRISTIAN THOUGHT** —A. C. McGiffert

☐ **PSYCHOLOGY FOR RELIGIOUS WORKERS** — Dewar and Hudson

Name.....

Address.....

City and State.....

CHICAGO PRINTERS, INC.

1932
XUM